

The INSTRUCTOR

JULY, — 1941

Mary Fielding Smith, mother of President Joseph F. Smith, on her way to the Salt Lake Valley in 1848. (See sketch on page 362)

Painting by Jos. A. F. Everett





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SAY THAT YOU SAW IT IN THE INSTRUCTOR

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What You Will Find In This Issue

Can a drinking man or woman be as patriotic as one who does not drink? You will find the answer in this month's "Instructor," the leading articlepage 345

If you are interested in bettering Sunday School teaching through work done for prospective teachers, you will be inspired by Dr. Wahlquist's article, onpage 348

As a teacher you will be interested in the enrichment material in the first part of this issue of "The Instructor."

What effect on young persons do the movies, the "funny" section of most newspapers, and the tobacco programs over the radio have in our generation? How may youth be safeguarded against the deleterious effects of these? For a helpful answer turn to.....page 356

Superintendents: Did you read the article, "Turn the Tables on Old Summer Slump," in the "Instructor" for May last? If not, be sure to read it now. If so, what are you doing about it?



OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

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JULY, 1941

No. 7

HICCOUGHING PATRIOTISM

Alcohol was a "contributing factor" in the fall of France. So Marshal Petain told a group of American newsmen shortly after that catastrophic event. And now comes a newspaper in Vichy (*Le Temps*) with a warning to the French people, that, "unless the fight against excessive drinking is pursued with energy, it is certain that efforts for national reconstruction are due for a certain check."

The *Le Temps* article, a "long" one, we are informed, is based on the figures of a research and fact-finding committee, which "indicate that acute alcoholism among the French is progressing by leaps and bounds."

Poor France! First, she wages an unsuccessful war against the tanks and dive-bombers of Germany, and now she must put herself in martial array against an even more deadly foe than mechanized troops! Will she succeed here where she failed before? Only time can tell.

The part played by the demon alcohol in the fall of the great French democracy and the part it is playing now after that downfall, to defeat intelligent reconstruction efforts in the offing ought surely to give pause to other nations, particularly to the United States, where the consumption of beer, wine, and whisky is constantly increasing.

Alcohol and love of country do not mix, any more than alcohol and gasoline.

When a man takes to drink, it is for very definite reasons. He may wish merely to be sociable, and so has a glass or two with friends. That is not a good reason, but

it is one often given. Or he may be depressed in spirits over one thing or another. In liquor all is drowned. This, too, is a poor way to escape from one's troubles, but it is a rather common one. The desire for conviviality and for oblivion, however, is not necessarily conducive to patriotism. Love of country lies deeper than that.

Alcohol, whether in large or small quantities, affects both the body and the mind deleteriously. No one will dispute this, who has either read what experts say on the subject or who looks around him, to see what happens to his bibulous friends. Does anyone believe that a soldier, just before he enters upon a battle, should be given a "swig" from a flask, to bolster up his spirit? Petain charged that the French soldiers drank too much while in the army. Why shouldn't they? There was nothing for them to do but drink, smoke, play cards, and spin yarns!

But liquor is no more conducive to the qualities that go into the making of a good citizen than it is to the qualities that make a good soldier. Alcohol in the machine shop, alcohol at the accountant's desk, alcohol at the steering wheel is no more efficient than alcohol with a gun, a bomber, or a tanker. It all amounts to the same thing—poor patriotism, as well as poor workmanship or soldiery.

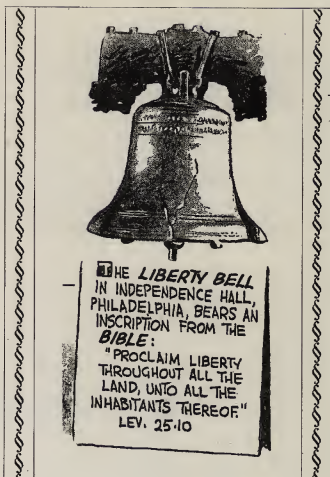
This does not mean that only the man with whisky in him *now* is inefficient or dangerous, both to himself and to his country. The man who drinks *off his job*, is apt

to be inefficient or dangerous, is at least running a great risk, is taking a long chance. Alcohol, if you once court it, will get you in the end. Meantime, you will, very likely, come to think less and less of your country, less and less of the qualities of good citizenship.

In the last analysis good citizens are synonymous with *people of quality* in the best sense. Whatever makes for people of quality makes also for good citizenship, for patriotism, for love of country. And the reverse of this is equally true. Whatever lowers the quality of people lowers at the same time the sort of patriotism that counts. Alcohol not only lowers the efficiency of the physical and mental in man, but tends to destroy the moral and the spiritual fiber.

Whenever, therefore, efficiency is sought for in modern business, alcohol is banned. An engineer who drinks, either on or off the job, is fired. Similarly airlines refuse to hire an aviator who uses liquor at any time. Why should we expect efficiency in any vocation if alcohol plays any part in the affair?

The emphasis placed by the Mormon Church on the clean life is, therefore, an emphasis on patriotism, on love of country, as well as on human happiness.



SPIRITUAL THERAPEUTICS

A bursting headache kept her in bed that Friday morning until after ten o'clock. The radio was tuned to KSL.

Some time after ten she commenced to be deeply stirred by the voice that came over the ether waves into her room. Soon she was moved to ecstatic weeping. As she listened and wept, tears of deepest joy, the headache gradually decreased in intensity. Before the speaker concluded she felt completely renewed in body and mind; and entirely relieved of the headache.

The story is not fiction. It is the actual literal account, given by the mother of a nineteen year daughter, of the girl's actual experience while listening, at Provo, to President Grant's most unusual conference address, delivered Friday April 4th, 1941.

The account suggests a profound study in spiritual theapeutics. Just what happened to this afflicted girl as she listened to a sermon, delivered some fifty miles from her bedside? Here is a question about which a whole volume could and should be written.

The answer to our question is definitely hinted at in a significant *Book of Mormon* text. In third Nephi, Chapter seven, there is an account of the instant miraculous healing of a number of men and women. The narrative informs us that those who were healed "manifested unto the people that they had been wrought upon by the Spirit of God and had been healed."

This scriptural phrase holds the answer to our question. The Holy Spirit, or Holy Ghost is definitely a life giving and healing virtue. Those who are "Wrought Upon," by this divine power will invariably experience a vital healing influence, that will alleviate pain and remove affliction.

That Friday morning President Grant spoke with such unusual spiritual power that the Spirit of God, radiating from him, was carried to the sick room of the girl of our story; and she was renewed in body and healed of her headache, by being "Wrought upon by the Spirit of God."

—Nephi Jensen.

A GARDEN LESSON

By A Lover of the Bible

(Helpful to Juniors or Second Intermediates)

As I looked into the faces of my class that morning I sensed not only a restlessness but an impulse that ran zig-zag among my pupils, a kind of resentment to Sunday indoors on a hot day. The expectation that usually haloed their faces was not there. Seeds sown in the wind are too often lost, so I decided to let the lesson come from the garden. There was a nodding and an exchange of glances that flitted from one to another as I gave the invitation.

"It's a wonderful day to be glad in," I said as we emerged into the sunshine. Gloria tossed her head and squinted at the sun. Then she smiled back at me. Something left her at that moment and I knew that when she returned to her home, an hour later, her home would be made more glorious.

"How many of you remember which day it was that God created the grass?" I asked. Joe stepped quickly over a bit abashed.

"Just think," I went on, "grass was the first green covering the earth ever knew. How grateful the earth must have felt! That was the third day."

Josie stopped to pick a clover bloom. "Then when the grass could make white flowers like these, it must have been grateful too," she suggested experimentally, and her companion took the clover and studied that tiny sphere of white beauty in an attitude of reverence.

"Think how barren the world would be, if the earth didn't give it grass," I added.

"I wonder if the earth knows it's blessing us?" queried another.

"Of course it does," continued the wise little Josie, "it's so glad it can give us grass it just bursts forth with joy into blossoms like these."

The lesson was progressing with hardly any help from me. We had arrived by this time at the garden. There were exclamations of delight as the flowers were discovered.

"Here's a poor little flower that's been pushed down under these bigger ones," complained Anne, lifting the bud of an iceland poppy.

"Perhaps we can help it!" And in a moment I had a kneeling congregation. One suggested that the bold marigolds shouldn't have all the limelight. Another found a pop for the young bud. Still another deplored the way it had bent its stem so it could get around an obstruction.

"We'll help it all we can," I said. "Now look around and see what else needs doing."

"This one needs some water," volunteered Bert a bit wistfully and as my eyes met his, he turned abashed and found the sprinkler and finished in action his own thought.

"This is my garden, my very own," I fondly confirmed. "God has a garden too. Only His flowers are you. He watches you bloom. He is always there to prop you up or straighten you out or to give you the thought you need or the sunshine of His love."

"He has to be on the job all the time, doesn't He?" questioned Joe.

"Day and night. An all time Gardener," I said.

"Wonder if He ever gets discouraged?" this from Bert, who seemed to be clearing something up in his mind.

"I'm sure He looks forward to each new day with hope. His discouragement couldn't become too big a burden then, could it?"

"Nope—I mean no," smiled Bert looking up a bit relieved.

"And we're all different kinds of flowers, aren't we?" mused Anne. "I guess I'm just an iris."

"Have you ever looked closely at an iris? It has its human trinity of petals reaching down to the earth and its trinity reaching up toward heaven. The best balanced flower in the garden."

"Oh" was her only comment but she squared her shoulders and glanced at a passing cloud.

"Betty's a rose," ventured Josie, and their hands entwined in a glow of new found appreciation.

"A white one," she added admiringly.

"It's fun to figure out what kind of flower you are and what you can give to life. How many of you know the meaning of flowers?" I challenged.

"The violet gives modesty."

"The lily gives purity."

"The zinnia gives courage."

"And if we study flowers more, we can find out what each has to give. The only time a flower or a person fails is when he has nothing to give."

We walked silently around the other garden beds. I didn't mention the story of Christ cursing the barren fig tree. I knew that next Sunday when I asked them why He cursed it, the answer would be ready in their hearts.

As the children turned to go, Joe with a bewildered look on his face said, "but we forgot our Sunday School lesson."

"Did we?" I asked.

TRAINING PROSPECTIVE SUNDAY SCHOOL TEACHERS

John T. Wahlquist, Ph. D., Chairman Teacher-Training Committee

For many years the Deseret Sunday School Union has sponsored classes for the training of prospective Sunday School teachers. No doubt the excellence of the Latter-day Saint Sunday Schools is due in no small measure to the fact that a large percentage of the beginning teachers have had previous insight into the problems of the classroom. In this respect the Latter-day Saint Sunday Schools are more or less unique.



DR. JOHN T. WAHLQUIST

The success of the teacher-training program is dependent upon stake leadership. Some stakes operate such classes year after year; other stakes have never organized the classes; and many stakes offer the classes intermittently, depending upon the leadership of the moment. Seldom is the absence of the class due to the lack of professional leadership. In fact, every stake in Zion contains persons qualified to lead teacher-training classes—professional school superintendents, supervisors, principals, and teachers of good standing in the Church. Nevertheless, such persons cannot act in this important capacity unless called officially into activity. In the last analysis, the success or failure of the teacher-training movement rests upon the stake superintendent of Sunday Schools, his

assistants, and the members of the stake board.

At this time the General Board desires to commend those stake officials who have assumed this important responsibility. On December 31, 1939, a total of 2106 persons were enrolled in teacher training classes in 62 stakes. On December 31, 1940, a total of 2454, were enrolled in 59 stake classes. The increase in number of persons is gratifying, although the loss of a few stakes is lamentable. Probably at no time in the history of the Church have more persons been enrolled in teacher-training classes. Moreover, over the last several years the Church has consistently enrolled around 2,000 persons in these classes.

The General Board congratulates the following stakes for maintaining classes in both 1939 and in 1940:

Bear Lake, Beaver, Benson, Blackfoot, Blaine, Bonneville, Box Elder, Cache, Cottonwood, Duchesne, East Jordan, Granite, Grant, Gridley, Highland, Idaho Falls, Juab, Lehi, Liberty, Logan, Lost River, Moapa, Mt. Ogden, Nampa, North Davis, Oahu, Ogden, Oneida, Oquirrh, Palmyra, Pioneer, Portneuf, Provo, Rexburg, Sacramento, Salt Lake, Seattle, Sevier, Shelly, Snowflake, South Davis, Timpanogos, Weber, West Jordan.

In addition the following stakes offered classes in 1939, but not in 1940:

Chicago, Juarez, Los Angeles, Lyman, Madrid, Minidoka, Nebo, New York, North San Pete, North Sevier, North Weber, Oakland, St. Johns, Sharon, Smithfield, South Los Angeles, Summit, Union.

Also, the following stakes had classes organized in 1940, but not in 1939:

Bear River, Big Horn, Burley, Ensign, Hyrum, Long Beach, Montpelier, Morgan, North Idaho Falls, Phoenix, Riverside, San Francisco, Taylor, Twin Falls, Uintah.

(The above tabulations are based upon the official stake report and supposedly reflect the status of the work on December 31 of each year. It is possible that other classes were organized each term after the above date and it is possible that other classes were not reported. Corrections will be recognized.)

Now is the time to prepare for the work for next year. Several important steps must be taken before October 12, 1941, the official date for starting the class. First a decision must be reached regarding the number, location and accommodation of classes. In compact stakes a single class under expert leader-

ship has proven most satisfactory. Such a class may be located in a seminary, stake office, or in a ward chapel. If it meets separately, it should carry on many of the regular exercises of the Sunday School under its own leadership, omitting the sacrament services. If it is held in a ward the class should ordinarily attend the regular opening exercises before class work proper. Many large Sunday Schools employing forty teachers or more, should support teacher-training classes of eight or more selected persons. Where necessary, the class may be held during the preliminary exercises permitting the students to act as regular teachers during the Sunday School class hour. In this instance, the teacher-trainer may act also as a supervisor of the new teachers. In large, rural stakes it may be necessary to have several classes at several strategic centers.

Second, it will be necessary to select one or more class leaders. The success or failure of the class may depend upon this decision. Obviously the leader must be a successful teacher, and preferably a professionally trained teacher. Nevertheless, the first requisites are pride in Church membership and conversion to the work at hand.

Third, the textbooks must be ordered. In 1941 the course will be based again upon

A Study Guide to Teaching a Sunday School Class, prepared by General Secretary A. Hamer Reiser. Brother Reiser will also prepare the teaching aids appearing in *The Instructor* each month. *The Guide and the Instructor* will make constant reference to Wahlquist, *Teaching as the Direction of Activities* and to Bennion, *Principles of Teaching*. Several thousand copies of each publication are now in the various stakes and wards of the Church. All supplies may be purchased through the Deseret Bookstore, Salt Lake City, Utah.

Last, but not least, the students must be selected. The General Board recommends that only those young men and women who have completed the D department (i. e., the old Missionary Training department, or the new Gospel Message department) be selected. These persons should be officially called by the stake presidents and bishops for this important mission. Obviously, the stake superintendent or assistant and the stake teacher-trainer must assume the initiative in this matter and hold conferences with the officials mentioned.

If the stake leaders will assume the responsibilities enumerated above, 1941 should be the banner year in teacher-training. Let this be our goal!

**THE FOREMOST AMERICAN
PURITAN**

**INCREASE MATHER, 1639-1723, WHO RECEIVED THE
FIRST D.D. DEGREE IN AMERICA, SPENT SIXTEEN HOURS A
DAY IN STUDY, AND MEMORIZED ALL HIS SERMONS....**

FORMS OF THE CROSS

T

**THE "TAU" CROSS
OR EGYPTIAN CROSS,**

**THE CHRISTIAN
CROSS**

**WITH ENTWINED
CIRCLE, THE
SYMBOL OF
ETERNAL LIFE...**

-R. D. BERRY-
Religious News Service



BASEL (SWITZERLAND) SUNDAY SCHOOL, MARCH 31, 1941
In front of newly built Branch Chapel. 162 present (40 friends). Increase over last year, 34.

ALL IS WELL IN SWITZERLAND

In the midst of war goes on the work of the Church, as these pictures show. They were furnished us by Elder Thomas E. McKay, President of the Foreign Missions, and were taken in the little republic of Switzerland, which, while her neighbors all around her have been fighting one another, has not had a war in nearly three hundred years.

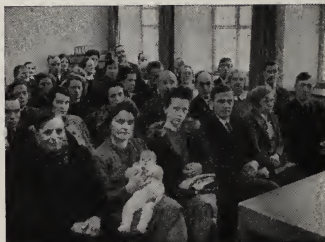
It would be an extremely interesting story, the story of how she has managed this, but we are concerned here only with the progress of our religion there.

Not only, we are told, have the branches of the Church in Switzerland maintained their membership; they have actually increased in most cases. This is probably due

to the enormous insecurity of the European world through the war. In times of trouble people are inclined to seek the Lord, as all history shows, in a far more anxious way than they are apt to do in times of peace when everything goes well with them.

"Draw near unto me," says the Lord in the *Doctrine and Covenants*, "and I will draw near unto you; seek me diligently, and ye shall find me." And again: "That which you hear is as the voice of one crying in the wilderness—in the wilderness because you cannot see him."

Let the Church in Switzerland heed this mysterious voice, and they will be saved both in this world and the next.



GOSPEL DOCTRINE DEPARTMENT

Willy Zimmer and Alfred Niederhauser, Teachers



GOSPEL MESSAGES DEPARTMENT

Marcel Chappuis, Teach



CHURCH HISTORY CLASS

Edith Lieber and Max Zimmer, Jr., Teachers



BOOK OF MORMON DEPARTMENT
Elsbeth Sulzmann and Franz Gysin, Teachers



PRIMARY CLASS
Bethly Rupp and Louise Barth, Teachers



KINDERGARTEN CLASS
Miriam Niederhauser and Emmily Muller,
Teachers

Classes in Switzerland
are using the lessons
prepared for 1940.

The Child of A Friend

I stood and looked at Linda,
She lay as if asleep.
I knew she would not waken,
I could not help but weep.

I thought of how so recent
She climbed upon my knee,
The touch of gentle fingers,
They all came back to me.

The child had been a darling
To Mother, Dad, and Sue.
And had you known her also
You would have loved her too.

I saw her mother crying,
She looked so sad and weak.
I thought what consolation
If Linda could but speak.

I knew she'd want to tell her:
"Don't cry, I'll meet you there;
You still will be my mother,
And give me tender care.

"Again you'll have your daughter
To train, to rear, and love.
Again we'll meet, dear mother,
Again in heav'n above.

"The place where I am going
Is not so far away;
I'll always be with loved ones,
And think of you each day.

"So take good care of Daddy
And Susan, tell her too
How I'll be busy playing
Yet waiting there for you."

—By J. Orval Ellsworth.

LESSON ENRICHMENT STORIES

HOW MY PRAYER WAS ANSWERED

(Read in connection with First Intermediate, Gospel Message, or Primary Department.)

In the fall [of 1834] I had a desire to go and preach the Gospel. I knew the Gospel which the Lord had revealed to Joseph Smith was true, and of such great value that I wanted to tell it to the people who had not heard it. It was so good and plain, it seemed to me I could make the people believe it. I was but a teacher, and it is not a teacher's office to go abroad and preach. I dared not tell any of the authorities of the Church that I wanted to preach, for they might think I was seeking for an office.

I went into the woods where no one could see me, and I prayed to the Lord to open my way so that I could go and preach the Gospel. While I was praying, the Spirit of the Lord came upon me, and told me my prayer was heard and that my request should be granted. I felt very happy, and got up and walked out of the woods into the traveled road, and there I met a high priest who had lived in the same house with me some six months. He had not said a word to me about preaching the gospel; but now, as soon as I met him, he said, "The Lord has revealed to me that it is your privilege to be ordained and go and preach the gospel." I told him I was willing to do whatever the Lord required of me. I did not tell him I had just asked the Lord to let me go and preach.

In a few days a council was called at Lyman Wight's, and I was ordained a priest and sent on a mission into Arkansas and Tennessee, in company with an elder. This mission was given us by Elder [Edward] Partridge, who was the first bishop ordained in the Church.—*Wilford Woodruff.*

SERVICE TO GOD AND TO MAN

(Read in connection with Second Intermediate Department.)

I charge thee, fling away ambition;
By that sin fell the angels; how can man then,
The image of His maker, hope to win by it?
Love thyself last; cherish those hearts that
hate thee;

Corruption wins not more than honesty.
Still in thy right hand carry gentle peace,
To silence envious tongues. Be just, and
fear not:

Let all the ends thou aim'st at be thy coun-
try's,

Thy God's, and truth's; then if thou fall'st,
Thou fall'st a blessed martyr! . . .
Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies.

—*Cardinal Wolsey, in Henry VIII,*
by Shakespeare.

JENNY LIND HAS AN AUDIENCE OF ONE

Many years ago, when the noted Swedish singer was in Salt Lake City, this anecdote went the rounds about her:

Once, while visiting Bath, an English watering-place, she was walking with a friend in front of some alms-houses. Into one of these she entered and sat down for a moment, as if to rest, but really for quite another purpose. Apparently she had become interested in the old woman who lived in it and whom she had seen tottering toward the door. Like the rest of her neighbors, the old woman was singing the praises of the Swedish Nightingale, although she had not heard or seen her.

"I have lived a long time," she explained to her famous visitor, unwittingly, "and I desire nothing before I die but to hear Jenny Lind."

"And would that make you happy?" asked the great singer.

"Ay, that it would. But such folks as us can't go to hear her, and so I shall never hear her."

"Don't be too sure about that," the star explained. "Sit down, my friend, and listen."

Whereupon the great star sang enchantingly one of her most fetching numbers, much to the delight of the old woman. After the song was finished, she said:

"Now you have heard Jenny Lind!"

MY HERITAGE

By Lynn S. Richards

(May be read in connection with Church History)

It was on the fateful day of June 27, 1844. Joseph Smith, Hyrum, his brother, John Taylor and my great-grandfather, Willard Richards, were in an upstairs corner room in Carthage Jail. John Taylor, looking out of one of the front windows, saw a number of men with painted faces coming around the corner of the jail and up the stairs. Hyrum and Dr. Richards leaned against the door to

prevent its being opened. The mob, thinking the door locked, fired a ball through the keyhole. Hyrum and Great Grandfather leaped from the door as another ball passed through the panel of the door striking Hyrum in the head, and another from out the window struck him in the back. He fell crying, "I am a dead man!"

The mob forced open the door and shot volleys of balls into the room. All hope seeming to be gone, Brother Taylor attempted to run to the window and leap out when he was hit in the back and fell to the floor. He crawled under the bed wounded. The assassins then leveled their guns on Joseph who also ran to the window and as he was about to leap, they shot him. He fell out of the window a dead man.

A loving people lovingly and secretly laid away the dead. Thus ended the mortal lives of two great men.

"Whatever a man has been called upon to give to the cause, however much deprivation and seeming hardship it might entail to him, since that dreadful day in Carthage, he has always been led to say: 'It is not as much as Joseph and Hyrum gave.'"

There has come down to me through my great-grandfather, Willard Richards, a testimony that the prophet was true and loyal—true to his mission and loyal to his people and his country. He could have practiced no fraud or deception upon his intimate associates. I am sure Dr. Richards has not lied. I feel certain he was not deceived.

Every boy or girl in the Church looks for the time when, around the family table or fireside, the experiences of his family and forebears are told. The testimony of those we know and love the most is most convincing. The first seeds of faith and belief are sown in the home.

Have you ever thought what a remarkable opportunity the Sunday School offers to its members by enabling them to repeat to each other the myriad of experiences and testimonies of the family? As friend to friend or brother and sister we interchange our ideas and formulate opinions and convictions by which we shall be guided through the valleys of life.

THE SOFT ANSWER

Any considerable group of men and women supposed to discuss freely the problems that come before them, is apt to have differences of opinion. The General Board of the Sunday Schools is no exception to this rule. But this freedom of discussion need not degenerate into rancor and bitterness to the point where lasting enmities will arise. And

here again the General Board may be said to have set more than one example of the soft answer that turneth away wrath.

Some years ago, for instance, a difference of views came up between two members of the Board. They were President Seymour B. Young and Elder Henry H. Rolapp, both noted for their dignity and forcefulness. The former, in the course of his remarks, referred to his fellow Board member as "Brother Burlap." This naturally irritated the one referred to. And so, after President Young had finished, Elder Rolapp said, with some feeling:

"My name is not Burlap, but Rolapp—Henry H. Rolapp!"

President Young, who had probably made a slip of the tongue, explained smilingly, "I know, but whether it is Burlap or Rolapp, you are all wool and a yard wide!"

This brought a laugh from everyone, including the injured, the controversy was at an end.

On another occasion, when the Board sessions were regularly held in the President's office in the Lion House, an even more critical situation arose, but was happily terminated by President Joseph F. Smith, then General Superintendent of the organization.

It was a hot afternoon in September, and some inquisitive flies had found their way into the room. The President, in consequence, was wielding a fly swatter, in the hope of diminishing their number. The members of the Board were quietly amused as the presiding officer, following the maneuvering of an insect on the wing till it alighted somewhere within his reach, who then brought down the deadly weapon, but as quietly as was consistent with the necessary force, so as not to disturb the flow of discussion.

At one point, however, the tone of voices arose.

Meantime President Smith, his face taking on an unwonted aspect of graveness, was in steady pursuit of another fly, in the full expectation that it would presently alight where he could get at it. As it happened (or did it just happen?) the quarry planted its feet squarely on a stack of papers at a moment when the voices were highest in debate.

The swatter came down upon it with such a resounding smack as to bring the voices to a sudden end. Thereupon, in an embarrassing silence that prolonged itself, the President, leaning over, picked up the offending insect by the wings, held it up to the view of the Board, and then threw it gingerly into the wastebasket.

This brought the discussion to a sudden and unexpected end.

A CRADLE IN A RIVER

(May be used in Primary Class for September)

Dramatization is an effective way to pupil participation, that is not only pleasing and educational to those who take part, but very entertaining to an audience.

The Primary lesson for June 12th offers a fine opportunity for a little plan. This could not only be presented in class, but it might be worked up well enough for a Sunday School Conference. It could also take a part on a program. Perhaps a few cents could be charged for admission, to help some class purchase chairs, or some necessary articles for the class room.

Several beautiful little songs that fit the story could be sung with the production.

Scene I:

Place: The Home of a Hebrew Family.

Characters: The Baby Moses, Mother of Moses, Miriam and Aaron.

The mother is singing to the baby on her lap. Aaron is playing on the floor. Miriam runs excitedly into the house. Breathlessly she cries—

Miriam: Oh, Mother, Mother!

Mother: What is it, child?

Miriam: The wicked king, he is going to kill our baby brother.

Mother: Why, child, you don't know what you are saying. Why should he kill our baby? Where did you hear such a thing?

Miriam: Oh, Mother, it is true. I heard it in the streets. Everybody is crying it. The king says to kill all baby boys. Oh Mother, they can't have our baby.

Mother: No, no. Indeed not. What can we do? (Dear Father, help us.) What can we do?

Miriam: Let us hide him, Mother. Quick, put him under the covers on the bed.

Mother: Oh, my dear, they would find him there. But we shall hide him. If we keep him here long they are sure to find him, so we shall take him where he shall be safe. We shall make a basket and put him in it and place the basket in the river.

Miriam: Oh, but the basket will sink.

Mother: We will cover it with pitch so that it will not leak. And you, my darling, shall watch our baby.

Scene II:

Place: The river bank.

Characters: Miriam, Moses, Princess and her maidens.

Miriam is seen watching the baby in the basket. As voices are heard, Miriam runs and hides.

The Princess and her maidens enter. They discover the baby.

Princess: Oh what a beautiful baby. He shall be mine, for I have found him.

Maiden: The king, your father, will never let you keep him.

Princess: I shall not take him home. (Miriam enters.) Perhaps this girl can tell us where we can care for the baby.

Miriam: I know where there is a lovely lady who could care for the baby.

Princess: Can you bring her to me?

(Miriam hurries away and returns with mother.)

Princess: See, I have found this beautiful baby in the river. I do not dare take him home as the king has all boy babies killed. Could you be a nurse to the baby for me?

Mother: I shall love to care for the baby.

Princess: Take the baby with you, nurse it for me and I shall give you wages. I will come to see the baby often. (The Princess and maidens leave.)

Mother (Clasping baby to her): My baby is saved. My baby is saved.

Scene III:

Place: Pharaoh's Palace.

(King sits on throne, wise men and soldiers around. Enter Messenger.)

Messenger: O king, the Princess is without and wants to talk with you.

King: Bid her enter.

(Enter Princess and attendants.)

Princess: O king and father, I have a request to make of you.

King: Speak, my Princess; do I not always grant what you ask?

Princess: Yes, Father, and I know you will grant me this. Several years ago I adopted a son and I ask that you allow him to be educated in your palace.

King: Adopted a son! I never heard of this. Where did you get the boy?

Princess: I found him, a little baby, hidden among the rushes by the river bank.

King: That is strange. Why was he hidden?

Princess: He is a Hebrew boy, Father.

King: A Hebrew boy! Did I not command that every Hebrew boy be killed?

Princess: I must take the blame, I had his life spared. Will you let him be brought here?

King: No, I will not! No Hebrew boy shall be brought here.

Princess: If you would only see him, he is so beautiful. You would love him as I do.

King: Bring him in.

(Maid goes for Moses.)

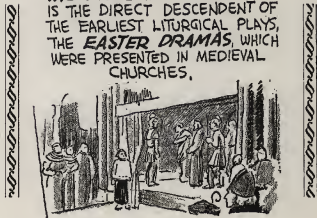
Princess: This is my son. Is he not a wonderful boy?

King: He is fair to look upon, but yet he is a Hebrew.

Princess: O my father, forget that he is a Hebrew and let me have him here.

King: My princess, for your sake I will let you train him here. May he grow up to be a prince worthy of the House of Pharaoh.

THE MODERN THEATER
IS THE DIRECT DESCENDANT OF
THE EARLIEST LITURGICAL PLAYS,
THE **EASTER DRAMAS**, WHICH
WERE PRESENTED IN MEDIEVAL
CHURCHES.



CHILD GUIDANCE

(To be read in connection with Gospel Doctrine Department)

During the last few decades the tendency among parents has been steadily in the direction of turning over the spiritual education of their children to the Sunday School and other auxiliaries. It has been the practice generally in the nation to turn over to the public school the education of children, in the hope that, somehow, there will be an absorption of all that goes into the making of manhood and womanhood—physical, mental, and moral. Throughout the country too many parents have thought, sometimes said, "Let the public school do it!" and in the Church, "Let the Sunday School do it!" And there an end.

Formerly this was not so. In the community generally much of what our public school system is now doing was done in the home. Parents looked after the social and moral training of their children, because, presumably, they were better equipped to do so than the school teachers and because they had a greater interest at stake. And in the Church there was a deliberate attempt made in the home to furnish religious guidance—through morning and evening prayer, blessing on the food, admonition and counsel suitable to the age, sex, and condition of each child, and, it might be, reading of the scriptures.

Perhaps this changed attitude on the part of parents is due to changed conditions of life. Life a generation or two ago was very simple. Then everything centered more or less directly in the home. Young people sought to create and to carry on their own amusements, whereas now almost every recreation is "canned," as the street phrase has it. There are the "comic" sections, so called, the movies, and the radio, each of which has an art and philosophy of its own. These have a tremendous influence in shaping the character and attitudes of our youth.

Take the "comic" sections. (You observe that we inclose the word in quotation marks.) These are no doubt partly responsible for the attitude of disdain, humor, or contempt for parents by many boys and girls. And then, too, look at the "art" in which these are usually expressed. Besides, what is there comic or funny about making faces and bad jokes at other people's expense, or about quarreling and fighting, or about stealing and lying and even murder?

Do parents ever sit down with their children and point out, or ask their comment on, some of these incongruities?

(It is noteworthy that the *New York Times*, America's greatest and most widely-circulated newspaper, has no "funny" section.)

Or take the radio programs. While some of these are of a high class, yet some of the best programs are purposely associated with very questionable advertising. The tobacco interests alone spent sixty million dollars last year in radio programs. Some of the announcements are subtly misrepresentative of the products sponsored. Many of the programs are leveled down to the age of twelve or thirteen. And a few could be enjoyed only by morons.

The writer of this knows a father who, whenever certain tobacco products are talked about by the announcer, takes time in the family circle to point out such glaring misrepresentations as often occur. "That's not true," he says, or "That's an outright lie," or "That's a confession to make!" And now even the younger children are able to tell what is true and what is not true in the sponsor's talk. It all makes for discrimination, and discrimination, as some teachers believe, is education.

Finally, there are the movie-talkies. These are the most potent of influences on youth because they appeal to the eye as well as to the ear. "The screen," said the editor of the *Hollywood Film Spectator* recently—Welford Beaton—"is a menace to the growing population." Perhaps this is too sweeping a statement to make, for there are good films and bad films, but his meaning is clear. There is evidence that someone connected with the making of screen plays (Will Hays denies that it is the producers) gets money for having the characters drink and smoke. In only exceptional cases is there any reason why they should smoke or drink. Some of the actors, too, are by no means the kind of persons they should be, what with their moral habits and their multiple marriage relations, not to use a harsher phrase. And yet they are idolized by young men and women, and the life often depicted is held up to youth in such a way as to seem extremely desirable and worthy of being aped.

What are the grown-ups in our nation and in our Church doing about all this? They might protest, individually and collectively, or they might withhold their patronage. Do they? At least, parents might talk over the various films seen with their children, so as to create an attitude of consideration, of judgment, of discrimination.

Such, then, are the conditions that have come upon us rather suddenly, which make it imperative on parents to be awake to the dangers involved and to take such measures as will forestall as much as possible any deleterious effects on their children.

"Up, awake, ye defenders, of Zion! The foe's at the door of your home!"

GOSPEL TEACHING, A SACRED ART

By Aubrey J. Parker

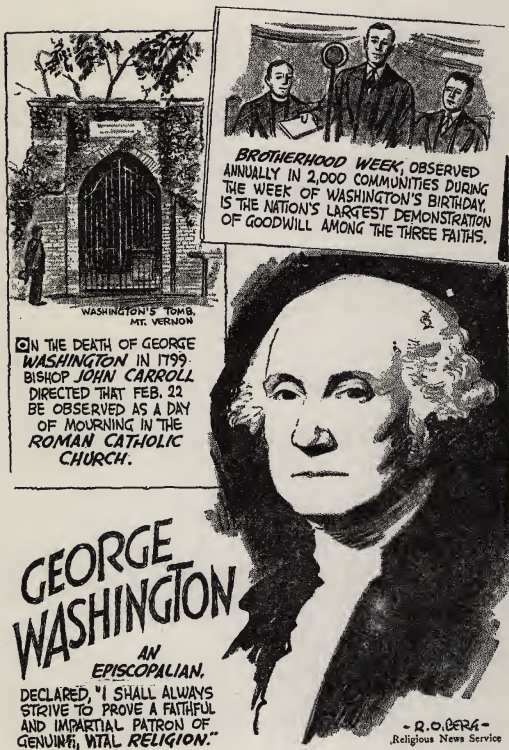
The calling of a teacher in the Sunday School, how great a calling it is. We have entrusted to us immortal souls, who are seeking "The Bread of Life." Jesus in testing Peter's love, gave him the admonition to "feed my sheep"—And to "feed my lambs."

Teaching the Gospel is a sacred calling, and it can be a most pleasant and profitable one. Teaching the Gospel can be made attractive: Teaching the Gospel can be made picturesque Teaching the Gospel can be

made fruitful. Gospel teaching is an art which can, and must be cultivated.

We must teach fundamentals to our youth in such a way that they will never lose sight of the facts of religion. And this can be done in an attractive manner, by the use of anecdotes and personal experience stories. In teaching young children it seems necessary to teach by using stories, and indeed it is the one most effective ways of teaching at any age. Jesus mastered this art and became the Master Teacher of all time. We, the teachers of His restored

(Turn to next page)



**WASHINGTON'S TOMB,
MT. VERNON**

**ON THE DEATH OF GEORGE
WASHINGTON IN 1799,
BISHOP JOHN CARROLL
DIRECTED THAT FEB. 22
BE OBSERVED AS A DAY
OF MOURNING IN THE
ROMAN CATHOLIC
CHURCH.**

**BROTHERHOOD WEEK, OBSERVED
ANNUALLY IN 2,000 COMMUNITIES DURING
THE WEEK OF WASHINGTON'S BIRTHDAY,
IS THE NATION'S LARGEST DEMONSTRATION
OF GOODWILL AMONG THE THREE FAITHS.**

**GEORGE
WASHINGTON**
AN
EPISCOPALIAN,
DECLARED, "I SHALL ALWAYS
STRIVE TO PROVE A FAITHFUL
AND IMPARTIAL PATRON OF
GENUINE, VITAL RELIGION."

- R. O. CERA -
Religious News Service

Church can become a mighty force for good by cultivating this art. In doing this never lose your own individuality as a teacher; develop it: Because your own personality reflects your individual qualities, and is a vital part of a teacher's equipment.

Realize always that your subject is bigger than you are. Handle it as a teacher who is always alert to learn: Learn early the fact that you can never exhaust your subject. Let your first words be the key to open your subject, let your last words lock it up. Gospel Teaching can be made picturesque: The Gospel is the "fairest gem" of both worlds, and has a thousand facets; get all the "light" you can on it and it will scintillate and shine forth to the glory of God. First—set the stage mentally and spiritually and then dramatize your lesson work. Use the spotlight to show up the great *Bible* and *Book of Mormon* characters, the halo of saintliness is over their heads. Gospel teaching can be made fruitful and those fruits "will remain."

The word "teach" suggests to me the thought that it applies to each. You may be teaching a number of persons but your lesson is for each one. So in applying it you must of necessity put yourself in the place of each pupil, and adjust the application in such a manner that it will "FIT" his or her case. We can become martens of this art only if we dedicate ourselves to the task. It is a worthy task for the best of us. What a rich heritage we have in store, we who have conscientiously conducted the teacher's task throughout the years. No one may know how great the harvest grown from the seed so sown. A teacher is "the sower which goes forth to sow" seeds which contain the life-giving elements which if assimilated into the lives of those taught, will yield fruit for ever to our honor and glory. Learn this art—and live it.

You must be the truths you seek to teach. They must be exemplified in you always.

TRAINING NECESSARY

The organs of the body must be trained. That is the first thing to remember. They must be made the "ally of the mind instead of its enemy."

To illustrate this thought: a young man is asked to drink a glass of beer. His mind says, "Don't drink it!" His bodily appetite may say, "Oh, drink it, this once won't matter!" What will he do? That depends much on what he has done before under the same sit-

uation. If he has always held out before, most probably he will not drink it. But if he yielded before, very likely he will yield again. His past is thrown in the balance and acts as the decisive weight. In the one case his body is his friend, in the other it is his enemy.

Again, a man is tempted to break the Sabbath. The mind says, "Keep the Sabbath day holy! That is the law of God." His past habits may say, "But this work has to be done!" or, as is most likely, "We have to have some amusement!" What will that man do? It depends in great measure again on what he has done in the past. If he is in the habit of breaking the Sabbath, he will say yes; if he is in the habit of keeping it he will most likely say no. Habit is a strong determining factor. As before, the body is in one case an ally helping the spirit to do right, in the other case it is an enemy working in opposition.

And this is true of habit in general. The organs of the body must be trained so as to respond readily to the wishes of the mind or spirit. Part of this work is done for us by nature, as when the very young child cries or takes food from its mother's breast. It does this instinctively. The body is so organized as to aid the mind in self-preservation. But in the main this work of training the body in proper responses to the spirit has to be done consciously by some one.

A second fact it is well to know in the religious education of young persons is that the sooner we can get at this work of training the body to respond habitually to the desire of the spirit the more effectively it can be done.

The brain, which is the organ directly under the control of the mind, is composed of plastic material, the plasticity being the greatest during the time when the body is growing. It is like a liquid in the child, easily susceptible to impressions through the senses, but it thickens, so to speak, as the years come. Like the cement which workmen lay on our sidewalks, it is easily moulded at first and difficult afterwards. This is why children and young persons quickly pick up new ways and ideas and why older persons change their ways with difficulty. For the same reason employers when they want men to learn trades, always prefer young men and boys. Foreigners, as is well known, never learn to speak English with perfect accent when they begin the study of the language after the age of twenty-five or thirty.—From *How To Teach Religion*, Evans and Jensen.

THE DESERET SUNDAY SCHOOL UNION

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GEORGE R. HILL, *Second Assistant General Superintendent*; ALBERT HAMER REISER, *Executive Secretary*;
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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

HINTS TO SUPERINTENDENTS

Check up on the suggestions of the General Board made at your Stake convention or institute. The General Superintendency has assigned Board members to follow up this work and they will soon be on your trail.

* * * *

Every item of the Sunday School program in the order published in the Handbook has been approved by the General Authorities of the Church. No ward or stake authority has the right to change the order of exercises without permission of the Sunday School Union Board.

* * * *

There are a few schools and some stakes that overstep the authorized schedule such as Priesthood meetings, Sacrament, marching, time of giving notices and changing the titles and functions of stake board members. Such unauthorized changes ought not be made without the approval of the General Board. They lead to confusion and disorder.

* * * *

Tardiness is still one of the crying evils in our Sunday Schools. Recently a visiting Board Member counted more than 150 pupils of all ages coming in after the opening prayer had been offered. Besides being a very bad habit tardiness causes disorder and confusion. A drive should be made for prompt attendance.

In some schools much disorder is developed in the hallways when pupils are marching to their departments. This could be very much overcome if a director were placed in the hallway to guide the members as rapidly as possible to their respective class rooms. Plan it and register results.

Have you taken stock lately of your school? Pick out some fundamental standards and then ask yourself what improvements you have made as compared with last year at this same time. This would be a good thing to do in a regular meeting of your officers.

* * * *

Do you hold a prayer meeting—a *real* prayer meeting, not a business meeting? Prayer aims to bring on an attitude of mind, an attitude of consecration, or devotion. The one who is called on to pray at these gatherings should be notified beforehand, so that he can himself get this attitude of mind.

* * * *

How are you getting on with your two-and-a-half-minute talks? These are more important than would appear, for (a) they give an opportunity to a large number of pupils to talk on their feet, (b) they prepare them for missionary work, and (c) they offer an opportunity to learn the Gospel better than if the pupils merely sat by and listened.

* * * *

Some schools do not pay enough attention to the reassembling of the school. This should really be climacteric—coming as it does at the end of the period. How can it be made so? That depends on what the various things done in the school are. Is this of enough importance to you to demand special consideration?

* * * *

What is the atmosphere of your school? Is it one of depression, negation? Or is it such as inspires those who are there today to come again next week? How is the proper atmosphere created? What things go into the making of it? Consider.

NEW HANDBOOK READY

The 1941 edition of the Sunday School Handbook is ready. It is available in loose-leaf form, with a stiff, card-board cover and punched for a $4\frac{1}{2}$ " x 7" or 5" x $7\frac{1}{2}$ " loose-leaf ring binder for $\frac{1}{2}$ inch or 1 inch rings.

If a $\frac{1}{2}$ inch ring binder is used, the Handbook, punched for six rings, should be ordered.

If a 1 inch ring binder is used, the Handbook punched for three rings should be ordered.

Ring binders can be purchased from local office supply or dime stores for prices ranging from 25c for cheap, imitation, composition covers to \$1.50 for genuine leather. The Deseret Book Company can supply a good grade of cover.

When you order the Handbook, be sure and specify which you prefer, for three or six ring binder. If you have no preference, the order will be filled with the Handbook provided with stock cardboard cover at 25 cents, complete, and without regard for ring punching.

When subsequent changes in the Handbook are made, it will be unnecessary to discard the entire book. Revisions usually affect only a minor, though important, part of the book. By issuing from time to time corrections or revisions for the few pages affected, it will be possible to keep the Handbook up to date at very low cost. As replacement sheets are issued, notice will be published in *The Instructor*.

The new edition contains condensations of many popular subjects treated in the 1941 conventions.

It also includes: a new chart of the new courses of study; details of the plan for modifying the functions of stake board adapted to the conditions of certain stakes; two plans for conducting the Sunday School Worship Service, the new plan being adapted only to schools with Junior Sunday Schools; the instructions of the First Presidency relating to Sunday Schools on Quarterly conference day; an explanation of the enlistment work of the Sunday School in relation to the new Aaronic Priesthood Extension plan; suggestions relating to Junior Sunday Schools and also Genealogical work.

The Handbook may be purchased from the Deseret Sunday School Union Board, 50 North Main Street, Salt Lake City, Utah, price 25c.

Every superintendency and every stake board member should have a copy of the Handbook and should use it consistently.

A limited edition of the new Handbook printed for loose-leaf binder $8\frac{1}{2}$ " x 11", the same size as the Superintendent's Memorandum

Form, will be available within a few weeks for Sunday School workers, who prefer that size.

MOTHERS AND MODERN CONVENIENCES

(Editor's Note: In the May number of *The Instructor* there was an article bearing the title, "Mother—Today and Yesterday." As the reader may recall, it stressed the present facilities for making an easier life for women as compared with those of earlier years in our Western communities. The following letter, which comes to us from Canada, gives the other side of the picture, for it shows that in many small towns these modern conveniences and advantages are not to be found.)

Mountain View, Alberta
June 1, 1941.

Dear Editor:

After reading the article in the May issue of the 1941 *Instructor*, entitled "Mother—Today and Yesterday," I am inclined to think that the author knows very little about the average Mother of today. There may be and no doubt are, a lot of Mothers cooped up in the cities that would answer to the description of the ones described in the article as the Mother of today.

It would be well for anyone who thinks that the Mothers of today have all of the modern conveniences mentioned in the article, to take a stroll out of the city, and look a few farms over that produce the food that is so vital to us all.

In our locality, and I believe throughout the major portion of the earth, you will find Mothers *today* doing all their own cooking, canning, cleaning, mending, washing, etc. Many scrubbing their clothes by hand in tubs. (Some are fortunate enough to have a power washing machine), and yes, some, or a large percent of them, mow their own lawns, weed their own gardens, ride cultivator horse (while husband handles the cultivator), milk the cows and various difficult tasks found on a farm to do.

In the midst of all these tasks the mother must not neglect her babies and must have meals ready for her husband and likely hired men.

Don't think for a minute that these mothers wouldn't like a few of the modern conveniences the author mentions, but I am afraid that if all mothers went seeking after this life of leisure, the world would be in a sad state of affairs.

When you talk of a nurse-maid to take care of the children, as you referred to the Quintuplets, I wonder if those Mothers can really be happy. They give birth to their

babies, but are not allowed the privilege of being a Mother to them.

Too many homes today (in cities mostly) are more like an institution than a home. The Mother comes home to sleep perhaps and knows very little about the real responsibility of the home. I don't think such a person without love and responsibility at home should be called a "Mother."

The things that mean the most to us are the things that we have worked the hardest for. If we are to know what a home is, let's build that home ourselves (Father and Mother together) and feel that it is really an accomplishment of our own. Let's bring our own family up and have a complete understanding of each other in the home.

Let's always remember to thank God for our Mothers, and be thankful we belong to the old Pioneer stock rather than to the "incubator baby" family.

In closing I wish to express my appreciation for the *Instructor* and the great help I find in it to help carry on the Sunday School work.

Yours sincerely

O. A. Thompson

Superintendent Mountain View Sunday School.

TWO-AND-A-HALF MINUTE TALKS NEED CONSTRUCTIVE SUPERVISION

By Elder James L. Barker

"Practice makes perfect" is an old saying, but it is only partly true. Perfection depends not on practice alone, but on the kind of practice. Tennis courts, balls, racquets, and practice alone do not make world champions. World champions are produced when naturally good players practice much with the benefit of the knowledge of the technique of the game that is the result of the accumulated study and experience of the great players of the past. It was not just practice that produced a Mille Lenglen or a Bill Tilden, but much practice under the best of constructive coaching.

Yet practice and much practice is essential. Cannot we profit from the experience of the tennis court in formulating plans for our two-and-a-half minute talk program? Very often, at present, talks are given by speakers who did not gather the material, did not select it, did not organize it, did not put into words the thoughts they express, that is, did not themselves have a real practice in preparing the Two-and-a-half minute talk they gave in the general assembly of the Sunday School. And with a

minimum of activity, of real practice, there is also a minimum of learning.

At other times, the two-and-a-half minute speaker has, without any help, hunted his own material; has, without any constructive assistance, selected, organized it or left it unorganized; has given it expression in words and, after delivering it, has known no comment other than "Very good." Unless his powers of self-criticism are highly developed, the next time he gives a talk, not only his good points, but also his faults and his mannerism will all tend to be repeated. He has not been told, "This was good or this was not so good because of such and such facts or reasons; or it would have been better if you had included this or omitted that; if you had arranged the ideas differently; if your delivery had been free from such and such mannerism, etc." It is only with such constructive help that strong qualities may be made still stronger and faults and mannerisms eliminated.

There is an opportunity for much practice in the Sunday School classes and in the general assembly. Cannot we take advantage of every opportunity for practice and cannot we make it practice with constructive help in the gathering, evaluating, selecting, and arrangement of material and in the delivery of the talk because, not practice alone, but practice in which faults are eliminated and good qualities made better—practice under the guidance of the constructive teacher—makes perfect.

Are you making use of every opportunity for practice and have you provided for enough and not too much constructive help?

THE INDIANS OF NANTUCKET ISLAND, CHRISTIANIZED BY THE WHITE SETTLERS, HAD 4 MEETING HOUSES WHERE PRESBYTERIAN SERVICES WERE CONDUCTED IN THEIR OWN TONGUE 7 YEARS BEFORE THE COLONISTS THEMSELVES HAD A CHURCH



THE COVER PICTURE

In this month's cover picture we have in graphic form the story of a courageous pioneer woman—the mother of President Joseph F. Smith.

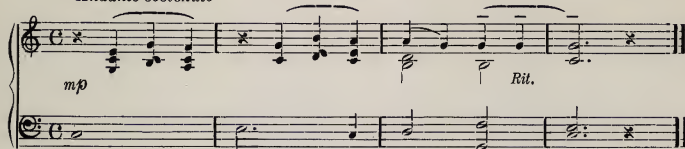
Of English birth and Canadian education, she was married to Hyrum Smith, brother of the Prophet Joseph Smith and the second patriarch of the Church. Widowed by the tragedy at Carthage, Illinois, she began the westward trek of the Latter-day Saints in 1846. At Winter Quarters, on the Missouri River, it was believed impracticable for anyone to make the first companies to The Valley, who was in so helpless a financial condition as Mrs. Smith. But being a determined woman, she made up her mind to go West anyway.

So, with her children, some of whom were by Hyrum Smith's first wife, she provided herself with a wagon and oxen, with the necessary food, clothing, and cooking utensils, and moved out upon the wide prairie, in one of the rear companies.

A sick ox restored through a strange healing ordinance, walking alternately and driving, delayed at times and making up for this when roads and weather were favorable, grim determination that she should not be the last of the company to enter the valley—these indicate the character of one of the finest women who ever crossed the plains—Mary Fielding Smith.

PRELUDE

Gerrit de Jong, Jr.

Andante sostenuto

SACRAMENT GEM FOR SEPTEMBER, 1941

(Latter-day Saint Hymns, No. 9; Stanza 6)

Bless us, O Lord, for Jesus' sake,
 O may we worthily partake
 These emblems of the flesh and blood
 Of our Redeemer, Savior, God.

POSTLUDE





Secretaries



Albert Hamer Reiser, Executive Secretary

YOUR SHARE OF 500,000

First: Read the secretaries' department in the June 1941 issue.

Second: Assuming that you have decided to join the "conspiracy," discover how many must be added to the present enrollment of your school to make your share of the 125,000 we need to reach the half million enrollment mark. The number you must add is the "score" you are to make.

Third: Take your "score" and divide it proportionately among the classes in the school, but with due regard for the potential enrollment of each class. For example: if your total score is 34, (as it would be if your school now has an enrollment of about 100) and you have a Kindergarten and Primary, First and Second Intermediate, Junior and Advanced Junior, Senior and Advanced Senior and a Gospel Doctrine class or classes serving comparable age groups, group these into pairs, the first two making one group; the First and Second Intermediate, the second group; the next two, the third group; the Senior and Advanced Senior, the fourth group; and the Gospel Doctrine the fifth group.

Now, divide 34 as proportionately as possible among the five groups and make due allowance for the potential enrollments of each group.

If the Kindergarten and Primary have a potential enrollment, for example of 20, and the Gospel Doctrine of 40, give the Gospel Doctrine twice as large an allotment of new enrollees as the Kindergarten and Primary.

If you divide 34 among the 5 groups, all in the same proportion, each group would have about 7 new enrollees to secure.

To avoid being too technical, adjust the allotment to the Kindergarten and Primary and the Gospel Doctrine, (on the basis of the assumption above) by giving the Gospel Doctrine 10 and the Kindergarten and Primary 5. This makes a total of 15 to be added by these departments. If each of the remaining 3 groups fills the allotment of 7 each or a total of 21, this, added to the 15 makes 36 new enrollees or 2 more than the quota, which we can set up for good measure.

Since the figure, 34, used for this illustration, is based on a present enrollment of 100 and our purpose is to increase the total enrollment 33 1/3 percent, let us consider the proportions suggested above as percentages.

If we do, any secretary may use this simple though arbitrary table and make up allotments of new members by departments on a percentage basis as follows:

Allotment of new members to be secured by:

Kindergarten—Primary 5% increase of present total enrollment of the school.

First and Second Intermediate 7% increase.

Junior and Advanced Junior 7% increase.

Gospel Doctrine 10% increase.

If such quotas are adopted and worked for, a 1 2/3% margin will be secured for good measure.

Of course, it is not enough, if enrollments only are increased. Attendance must increase proportionately.

The greatest good which can come from secretaries entering upon this pleasant "conspiracy" is the keeping before the attention of teachers and officers the number of new members which each class must add to account for its share of the desired half million membership.

Class by class this becomes insignificant. If each class will account for its small share, the end of the year will see our goal reached.

Don't let anyone discourage you by saying that your chapel won't hold one-third more Sunday School members. Give them the simple answer that there is no law against holding two sessions of Sunday School, if that is necessary. If any loyal, fervent and faithful Latter-day Saint with a testimony of the Gospel and the missionary spirit has a chance to teach the Gospel to more people, he doesn't let the mere physical limitations of the four walls of a chapel stop him, especially when he can control the time factor and by working an extra session reach more people.



THE PRINTING PRESS IS SAID TO HAVE BEEN INTRODUCED INTO THE NEW WORLD BY JUAN DE ZUMARRAGA, THE FIRST BISHOP OF MEXICO, IN 1539.



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper and Wendell J. Ashton

Far more important than filing books, pictures, maps and other classroom helps is the task of the Sunday School librarian to see that they are used. Many are the Sunday Schools in the Church, we find in our travels, which have libraries, but few there are that use them.

A Sunday School library is not complete without a custodian, and a custodian is not a librarian unless he (or she) is urging the use of his helps upon teachers of his school.

In one of his addresses at General Conference in April, President Heber J. Grant enjoined his listeners to read the Scriptures, especially the modern revelation contained in the *Doctrine and Covenants*.

Too often teachers along with their pupils are prone to look upon sacred writ as a possession only of generations gone by, rather than as a guidepost for perplexities of the present, as Scripture truly is.

We here submit comments concerning the *Bible*, from successful men and women in the world of affairs today. Perhaps they will aid you in stressing the need for scripture study today.

Henry Ford, the motor magnate, says: "All I know of good, truth, honesty and idealism I have learned from the *Bible*. . . If I had my way about it, a chapter of the *Bible* would be read every morning in every classroom in the country." (*Deseret News* Church Section, April 12, 1941)

Your *Faith* magazine (March, 1939) carried an article relating how Cecil B. DeMille, the noted film producer, reads, with his wife, the *Bible* to their four children. Some of his best films have been on *Bible* themes, such as

King of Kings, *The Sign of the Cross*, and *The Ten Commandments*.

Lady Astor, first woman member of the House of Parliament in England and still an influential figure in British affairs of state, commented (*London Sunday Express*, February 23, 1936): "The *Bible* is the most wonderful book. I read little else except the (*London*) *Times*, which I have to read."

William Lyon Phelps, eminent modern-day book critic, once said: "I thoroughly believe that a knowledge of the *Bible* without a college course is more valuable than a college course without the *Bible*. You can learn more about human nature by reading the *Bible* than by living in New York."

A leading contemporary historian and scholar, H. G. Wells, has said that the *Bible* "is the great handbook of life."

These are but a few examples of what a constant companionship of the Scriptures will do for modern men and women. To Latter-day Saints there lies an even greater opportunity to learn of life, through studying the *Book of Mormon*, *Doctrine and Covenants* and *Pearl of Great Price*, in addition to the *Bible*. We urge librarians to enrich their shelves with not only copies of the standard works, but with supplementary helps, such as a *Bible* dictionary, concordance, maps and other scripture commentaries listed and treated in more detail previously in this department of *The Instructor*.

See that your library is used.

Be more than a custodian of books, be a librarian. Be a stimulus to your teachers to associate more with inspired friends—the Scriptures.

WILL WONDERS NEVER CEASE?

Wanted, says the American Red Cross, 200,000 pint units of dried blood plasma, for national defense!

That organization is making a "collection" in twelve cities—or rather is going to. So declares Chairman Norman H. Davis.

"The aim of the blood plasma project is to build up a reserve, not only to meet military emergencies, but to provide a reservoir for
Page 364

use in time of disasters. Already three cities—New York, Philadelphia, and Baltimore—are providing whole blood to the central processing plant located in Philadelphia," where it is being reduced to dried plasma and stored until needed.

In this form it can be kept up to five years and used effectively in blood transfusions. Two hundred thousand donors are needed for this medical project.



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

"THE VOICE IN SONG," NO. II

By George H. Durham

In this article mention will be made of several of the most important factors which enter into the proper use of the Voice in Song and into fine musical performance.

1. *The Beauty and Blend of Tone.* A beautiful tone is resonant, free, and completely effortless. To secure this, the jaw, lips, throat and tongue must be relaxed and the tone well supported by the breath, and such breath should expand the whole trunk without raising or movement of the shoulders.

2. *Intonation,* means the faultless production of tone as to correctness of pitch. This implies ability to hear chords, intervals, etc. Flattening is often caused by improper breathing, faulty posture and thoughtlessness. If tones are free, effortless and of floating texture there will rarely be any tendency to flatten.

Singers must hear the *quality and accuracy* of every tone but it is astonishing how few people hear accurately.

Singing out of tune is due largely to inaccuracy of major and minor thirds and seconds; the wider strips or intervals are more easily thought and produced.

3. *Enunciation* was mentioned in a preceding article but is worthy of added comment. No performance of song is adequate and first class unless the words are pronounced clearly.

Good diction and pure tone are closely related and absolutely inter-dependent. To memorize a text independently of the music is a real help in the mastery of any song.

Clean-cut consonants with active and relaxed tongue, lips and jaw, with purity of vowels on any pitch is a rare achievement, but very necessary for clear enunciation.

4. *The sustained tone.* A steady stream of uninterrupted tone is necessary for pure legato or sustained singing. Consonants should float on the surface of tone, without deflecting it, but should energize and vitalize all tone production.

5. *Rhythmic Mastery and Independence.* Each part of a song in a selection must be rhythmically accurate and independent and able to accent at will according to the demands of the phrase line or the thought of the text.

There should be accuracy of detail in the beginning and release of tones and the rhythmic flow should be independently free,

smooth and characteristic in meaning.

6. *The Importance of Rests* is too frequently overlooked and neglected. They have expressive value and frequently add significance to style or manner of rendition and very explicitly emphasize the entry of a phrase or line which immediately follows.

7. *Phrase lines* often become wordy or syllabic through the over emphasis placed on detail rather than upon the completeness of thought thus obscuring rhythmic beauty and the thought content. The phrase accent is the most important of all.

8. *Humming,* if properly done, will aid in beautifying and refining tone and is also a good way in which to let a group follow when presenting a new piece and also in perfecting blend and balance.

9. The balance of parts is a prime requisite for all selective ensemble work and no one part should unduly outweigh the others except for purposes of interpretative emphasis or special effect. Where four-part singing is being fostered in the Sunday Schools and where there is bound to be an unequal number of voices on one part, ask those of the greatest number to sing more softly in proportion as an aid in securing a better balance.

10. *Accurate chording and Interval Formation* are most essential if the music is to be attractive, beautiful and impelling in its highest appeal. Here again the force and meaning of blend, balance and expressiveness will either thrill or spill our emotional anticipations and ideals of beauty in tonal combination.

Sense the emotional content of the phrase as the text is being read or sung and give expression to the resulting emotion through fine vocal tone, let the eyes and face mirror the results also and then the singing should be most attractively beautiful and truly inspiring. Above all things work for *living, pulsating, expressive* tone, adding new beauty and meaning to otherwise cold and lifeless words. Vitalize the text with tonal beauty.

Questions for Discussion:

1. Is the tone-quality in your school conducive to reverence?
2. What does beautiful Tone consist of?
3. Why should we strive most earnestly for it?
4. What are the chief contributions of beautiful Tone?

5. Are you concerned about good Intonation?
6. How do you secure faultless Intonation?
7. What is the relationship of Tonal Beauty to Intonation?
8. What are the contributions of good Enunciation. Pronunciation to the Voice in Song? What are you doing about it?
9. Are you concerned about *clear well sustained tones* or satisfied with *uneven, over-stressed* or *tones with excessive vibrato*?
10. Are rests and phase lines receiving due consideration?
11. Are you stressing measure or phase-wise singing?
12. Why should great care be given to the blending and balancing of parts?
13. Why are some songs so easy to over-stress emotionally?
14. What is meant by Vitalizing the Text? Song for the month—No. 166, "Angels Singing Glad Hosannas."

THE SACRED CHURCH

By Ernest A. Lawrence



The Church is a beautiful place; so serene and lovely. It is grand to sit in the Lord's Chapel while the brethren expound principles that are sacred, uplifting and beneficial to every day living. The singing of the choir and the magic of the organ is a source of inspiration.

The Church is spiritual and sacred. It is dedicated to God the Heavenly Father in the name of His Beloved Son, Jesus Christ.

Let man dedicate himself to God and the Church and be in complete harmony with all that is righteous.

OPERA'S OWN "FIRST NIGHT"

**AUGUSTINIAN FATHERS
OF THE CHURCH OF
SANTO SPIRITO IN
FLORENCE, ITALY,
SPONSORED THE
FIRST SOLO SUNG
WITH ORCHESTRAL
ACCOMPANIMENT
IN 1586, WHICH
MARKED THE BIRTH
OF GRAND OPERA**



-R. O. BERG-

Religious News Service



Union Meetings



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman
Adam S. Bennion, A. Hamer Reiser, Lynn S. Richards, Wallace F. Bennett, Marie Felt,
Marion G. Merkle, Gerrit de Jong

UNION MEETING FOR SEPTEMBER*

Topic: Enhancing the Teacher's Spirituality

"Faith is that attitude of mind which accepts and believes things which it cannot prove. We move within a physical sphere limited by our powers of sense-perception, well knowing that there must be forms of energy and probably of matter of which we have no means of becoming directly aware. We live within a range of reported and observed data, well knowing that an infinity of events have occurred and are now going on which we have no possible means of apprehending. We *know* that there are more things in heaven and earth than are dreamed of in our philosophy. We think within a limited field and by means of limited powers, perfectly aware that in whatever direction we pursue our researches we sooner or latter reach the bounds beyond which our powers do not carry us. Practical conduct must go ahead of absolute knowledge. To believe and act only where we understand would be to stand paralyzed and helpless. Thinking is mostly based on belief and conduct wholly on faith." H. E. Bennett, *Psychology and Self-development*. Ginn and Company, pages 134-35.

"He that believeth on Me, the works that I do shall he do also, and greater works than these shall he do, because I go unto My father." John 14:12

"All victory and glory is brought to pass unto you through your diligence, faithfulness and prayers of faith."—*Doc. and Cov.* 103:37; 27:17; 84:99.

"These things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works."—Titus 3:8.

"Faith, if it hath not works, is dead, being alone."—James 2:17.

From the above citations, and numerous others, that might be cited, we learn that *faith* is both natural and necessary, not alone in the religious realm, but in all walks of life. Here we are primarily concerned with the revealed gospel of Jesus Christ as restored to earth by the Prophet Joseph Smith. Nevertheless, it is instructive, to say the least, to recognize faith as a necessity in the mundane

affairs of life; persons who belittle faith in spiritual matters are forced to walk by faith in political, civic, social, and business aspects of modern day living.

Above all, the religious teacher must be a faithful person. First and foremost he cannot teach convincingly something he does not possess, inasmuch as he teaches by example as much, if not more than he teaches by precept. Secondly, a faithless teacher is a weak teacher; he cannot teach effectively something he does not believe. Thirdly the Sunday School teacher must work against the forces of the world. As one observer noted: "We can be born, get married, die, and be buried without the formalities of ancient ritual. . . . Indeed, so widespread are the sources of entertainment, inspiration, information, and healing, so numerous the agencies promoting good works, so protected and satisfying is life for most of us that it is one of the great puzzles of the age that the Church has maintained its vitality and extended its relationships." (Hartshorne, *Character in Human Relations*, Charles Scribner's Sons.) A Sunday School teacher inclined to this point of view is worse than useless; he may destroy the very thing he is supposed to implant. For these, and other reasons, it is important that we enhance the spirituality of the Sunday School teacher.

Incidentally, spiritually is a personal attribute. It is something that must be cultivated by each individual. What are the methods? Are our Sunday School teachers using them?

Procedure in the General Session:

Select a speaker, possibly a member of the Stake Presidency, who is prepared to present this topic in the most forceful manner. Fifteen minutes should be sufficient.

Enhancing Spirituality:

There are a number of proven methods of enhancing spirituality. Among these, we might mention prayer, attendance at Church services, bearing testimonies in Fast meetings, partaking of the sacrament, paying tithes and offerings, observing the word of wisdom, etc. Also, we might direct attention to something often times overlooked, namely, *the preparation of lessons and the teaching of classes*. If well done, the act of preparing a lesson and the act of teaching are periods of spiritual awakening. Many a testimony

*Note: Where stakes are behind schedule, this topic may be used at a later session at the option of the stake board.

has been strengthened in the teacher's study and many a testimony has been shaped in the classroom. Moreover, *the responses of the pupils*, representing as they do the experience of many, make for testimony building.

Although it is unnecessary for us to go into detail on these points—any speaker can speak from his own heart and his own experiences—a few suggestions may prove helpful.

Prayer: "The effectual fervent prayer of a righteous man availeth much."—James 5:16-18

"Let him offer himself in prayer upon his knees before God."—Doc. and Cov. 88:131.

Attendance at Church: The acceptance of an assignment as a Sunday School Teacher does not relieve the person from the responsibility of attending Sacrament meetings, Fast meetings, Priesthood meetings, etc.

Paying of Tithes: No service in Church exempts anyone, high or low, from the financial obligation of paying tithes and making offerings. Moreover, it is doubtful if anyone will feel at home in the classroom, receive the proper inspiration, or have a strong testimony, if he neglects this matter.

Living the Word of Wisdom: "Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation. All Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to

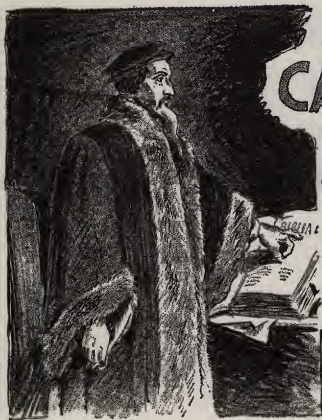
their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint. And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." Doc. and Cov. 89

The Preparation of lessons: Remember that when you stand before a class, you represent God. This is an awful assignment and should be approached properly. The first requisite is a careful preparation. Read the lesson, read *The Instructor* aids, read the supplementary books, make a lesson plan.

Teaching classes: Approach the class hour in the spirit of prayer. Remember: "If it so be that you should labor all your days in crying repentance unto this people, and bring save it be one soul unto me, how great shall be your joy with him in the Kingdom of My Father. And now, if your joy will be great with one soul. . . how great will be your joy if you should bring many souls unto me." Doc. and Cov. 18:15-16

Departmental Session:

It may prove desirable to devote part of the time to a testimonial meeting. In any event, a part of the time should be devoted to a discussion of this problem. Remember also suggestions given at the convention in the section devoted to the topic, *How to Conduct Union Meeting Departmental Sessions*, and vary your activities from one Union Meeting to another.



JOHN CALVIN'S

RELIGIOUS SYSTEM,
SET FORTH IN
"THE INSTITUTES OF THE
CHRISTIAN RELIGION,"
WAS FINISHED WHEN HE
WAS ONLY 26!
FIRST PUBLISHED
ANONIMOUSLY, IT WAS
NEVER ESSENTIALLY
ALTERED, AND FOR
ALMOST 300 YEARS
IT REMAINED A
COMPLETE AND
IMPREGNABLE SYSTEM.

— R. O. BERG —

Religious News Service

Gospel Doctrine



General Board Committee: Gerritt de Jong, William M. McKay, Thomas L. Martin and Joseph Christenson

Subject: DOCTRINE AND COVENANTS IN ITS HISTORICAL SETTING
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age,
Not Otherwise Assigned

THE KIRTLAND STAKE AND TEMPLE

Lesson 75. For September 7, 1941

Objective:

A temple with us is the most sacred place we have, by reason of what goes on there for both the living and the dead.

Places of worship should be sacred to us, even though they are sometimes used for other purposes; but the temple, being reserved for holy purposes, should beckon to all those who profess the faith.

This lesson should, however, serve to direct our attention not only to temples, but to all sacred houses, and result in more reverence for them. How may this be done?

Readings:

The Manual for this lesson, with the citations given there; sections 94, 95, and 96, of the *Doctrine and Covenants*; *History of the Church* (Documentary), Vol. II, chapters twenty-nine and thirty.

Should more condensed accounts of these events be necessary, such may be found in *Essentials of Church History*, by Joseph Fielding Smith, or *The Heart of Mormonism*, by John Henry Evans.

Then there is *The House of the Lord*, by James E. Talmage, which tells of all the temples erected in this dispensation. A more recent account of temples is a compilation by Lundwall, entitled *Temples of the Most High*.

If more material be needed on the three sections included in this lesson, it will be found in *The Doctrine and Covenants Commentary* for these revelations.

Lesson Outline:

I. Preliminary:

- The word "stake."
- The word "temple."
- Modern application of these terms.

II. Conditions at the time:

- Poverty among the Saints.
- Cost of the building.
- The "grievous sin" of not putting forth effort.

III. Description and Purpose of Building:

- The building outside and inside.

- What it was for.
- Why not salvation for dead?
- Why not marriage for eternity?

IV. Dedictory Exercises:

- Time, conditions, etc.
- Officers present.
- Singing.
- Visions.

Lesson Enrichment:

What effects are noticeable through having ultra-sacred houses (a) among the ancient Israelites and (b) among our own people? What differences, if any, do you observe between those who have been to the temple and those who have not been there? What differences should there be? What do they go there for?

What do you think of the fact that the Lord did not appear to justify the Saints for not setting to work on the temple, even though they were poor? (Here we have two points of view apparently) What is religious faith for? How can you tell when people have faith and when they have not? Justify the statement that faith is power. Recall what the Lord said to Nephi the First (3:7), and compare it with what is said here about spiritual power. Is this idea true elsewhere than in religion? What is always necessary when we are asked to do something that seems beyond our power?

From Joseph Smith: "Why gather the people together in this place [Nauvoo]? For the same purpose that Jesus wanted to gather the Jews—to receive the ordinances, the blessings, and glories that God has in store for His Saints.

"I will now ask this assembly and all the Saints if you will now build this house and receive the ordinances and blessings which God has in store for you; or will you not build unto the Lord this house, and let Him pass by and bestow these blessings upon another people?" *Teachings*, p. 312.

Assignments:

1. Ask some member of the class to report on the temples in ancient times and in our day. Limit the time, however, and make the assignment far enough ahead to enable him to prepare well.

2. Ask another member to prepare on the

question of sacrifice, service, in human life, as a means of purifying the spirit, and especially with reference to the matter of poverty and wealth in obeying a commandment.

3. Give a third this assignment: Faith in association with the work of the Lord now. What is faith? How does it become a power? When does the Lord "make bare His arm" to aid man's effort in anything? Give instances of this.

THE PRAYER AND THE VISIONS

Lesson 76. For September 14, 1941

Objective:

From a knowledge of the great truths, such as we have in these great visions, should come the spirit of prayerful devotion to both the work of the living and of the dead.

The prophets always derive their knowledge direct through experience, not from their own reasonings and books. This is exemplified in section 110' Jesus, Moses, Elias, and Elijah all appeared to Joseph and Oliver in person, each with a distinct mission. There was a purpose in their coming, a purpose that cover mankind, not merely these two.

Supplementary Material:

From George A. Smith: "We considered it a very large building. Some 900 could be seated, and there would be room for a few to stand; the congregation was swelled to a little over a thousand persons at the time of the dedication. It was a trial of faith. Elders from every part of the country had come together. . . .

"The congregation was so large that we could not all get in; and when the house was full, then, of course, the doors were closed and no more were admitted. This caused Elder Frazier Eaton, who had paid \$700 towards building the house, to apostatize, because he did not get there early enough to the meeting.

"When the dedication prayer was read by Joseph, it was read from a printed copy. This was a great trial of faith to many. 'How can it be that the Prophet should read a prayer?' " (*Journal of Discourses*, Vol. XI, p. 9.)

Today the building of such an edifice as the Kirtland Temple would be heralded by the community as something to be proud of, no matter by whom erected, as has recently been done, for instance, in the case of the temple now in course of construction at Idaho Falls, Idaho. It would be used to focus the eyes of surrounding towns on Kirtland. But then it was looked upon as something of an evil, something to be opposed, if possible prevented from reaching completion.

Such was the view of those who could not look beneath the surface. Had they but known, the construction of this House of the Lord was, in part, the means by which their salvation was to be attained—if they would. God's view is, and always has been, different from that of man.

Questions:

In what did the sacrifices of the Saints consist when they built the Kirtland Temple? What were the compensatory blessings? Is there, then, such a thing as a sacrifice in the spiritual sense?

What difference should the building of this house have made to the Saints of this period?

Why do you think the appearance of these personages should have been delayed till now? What were the messages respectively of Jesus, Moses, Elias, and Elijah? Can you think of any heavenly messenger in the history of Mormonism who did not have some particular message? Name the various personages who appeared to the Prophet and give the message of each. What does this show as to the probable divinity of Joseph Smith's mission?

Were these messages individual or universal in their reach? Which has the widest appeal?

Assignments:

1. Have some member of the class read the prayer of Solomon and this prayer, with a view of reporting on their similarities and dissimilarities. It may be that you would prefer to give this assignment to more than one, in order to get several points of view.

2. Have one or more others search the revelations and the statements introducing them, for the purpose of ascertaining the number of instances in which the Prophet "inquired of the Lord" concerning something. 'His with a view to show that the Lord did not reveal things before their time—one of the soundest educational and pedagogical principles, as we know.

Note:

There is an enormous field here for the discussion of many great truths. The teacher should, therefore, select such points as he may think most appropriate.

What do you think of the advisability of reading in the class parts of these two revelations?

HOW TO ENDURE PERSECUTION

Lesson 77. For September 21, 1941

Objective:

God tests us through means of his own, so that we shall learn obedience by the things which we suffer.

Abraham was tried, not that the Lord might learn the character of that man, as some have thought mistakenly, but that Abraham himself might be benefited. Similarly the Mormon people in Jackson county were tested, so that they might learn more perfectly to walk in the path of righteousness and truth.

No doubt God is testing us out today, not perhaps through persecution, but in some other way; it may be through our contact with other philosophies of life than that of the gospel as we have learned it.

Readings:

The Manual for this lesson, with the citations there; *Doctrine and Covenants*, sections 98, 99, and 101; *Doctrine and Covenants Commentary*, for these sections. The *History of the Church* has little in explanation of these revelations, except incidentally.

The revelations, however, should be studied by the teacher intensively, sentence by sentence, and probed for their meaning.

Lesson Development:

Since we have already considered the situation of the Saints in Missouri with respect to their expulsion, there can be little gained by going over that here. The point to be emphasized now is the spirit in which persecution must be taken, not only by them, but by all the members of the Church in any age.

This is best done by considering the revelations themselves. First, the preliminaries over, it may be thought best by the teacher (a) to read them in the class, with such comments as may be deemed pertinent by members of the class or the teacher, or (b) by reading such passages as the teacher may have chosen beforehand. In any event, the purpose is to become as familiar as possible with the text itself, since there is little of situation other than what has already been considered.

Lesson Enrichment:

"Before the Church was three years old, the world began to realize that a new moral force had been brought into operation. The gospel proved that the religious world was in error in its conception of the Godhead, in its understanding of the plan of salvation, and in its mode of worship. The gospel raised a higher ethical standard than that which was known in the world. It proposed to make men equal in temporal things, and to abolish destitution and poverty; it proposed to make men and women physically strong, by teaching them how to live; it proposed to establish peace in the home, in the fields of industry, and in international relations.

"It touched the ramparts of Satan at every

point of prominence, and it proposed to undermine them, in spite of religions, business, and other interests arrayed against it.

"Hence the onslaught on the Saints in Missouri, which God permitted for certain purposes. But that was only an incident. The 'little stone' was rolling on. It is still moving in its onward course, and growing, and it is now evident that, in time, it will fill 'the whole earth.'" (*Commentary*, p. 807.)

A Modern Application:

The persecutions of which we have been studying had one of two consequences: either those who suffered were made better or they left the Church.

What influences are now being brought to bear on our people, to decrease their faith? What classes of persons are we associating with today—in business, in social circles, in the schools, in politics, and so on? Are their standards higher or lower than ours? What do we do when we are tempted to lower our standards?

Here is our test of strength. If we succumb, we tend to lose our faith; if we stand up under this temptation, we are thereby made stronger and therefore better.

What do we do?

HOW TO PREACH THE GOSPEL

Lesson 78. For September 28, 1941

Objective:

There are two ways in which we may preach the gospel to others: by our tactful words in private and in public and by our conduct in relation to justice.

At first, this may look like two objectives; it is, however, only one, with two aspects, to follow the lead of the lesson subject. The central fact lies in the purpose of our words and our deeds—impressing the gospel on others.

Readings:

The Manual for this lesson; *Doctrine and Covenants*, sections 100 and 102; *Doctrine and Covenants Commentary*, under these two sections; *Joseph Smith: An American Prophet*, by John Henry Evans, section 23, pp. 86-89, where the mission of the Prophet and Sidney Rigdon is given in detail and where the journal of Joseph is photostated; *Lydia Knight's Life*, in the *Faith Promoting Series*, where this episode is told in vivid details; *Church Organization and Priesthood*, by John A. Widtsoe, where the reader will find the material needed to round out the lesson on the High Council as it is to be found today in the Church.

Lesson Enrichment:

From George A. Smith: "I remember very well the organization of the High Council at Kirtland as a permanent institution. There had been several councils of twelve high priests called for special cases, but they organized it permanently on the 17th of February, 1834. On the 19th, the first case that was brought up was that of Elder Curtis Hodges, Sen., who, while speaking in meeting, had gone into a spasm, shouting and screaming in such manner as caused one of the elders to rebuke him.

"A great deal of instruction was imparted to the people, who were assembled in a room sixteen feet by eighteen. The decision was that the charges in the declaration had been fairly sustained by good witnesses; that Elder Hodges ought to have confessed when rebuked by Ezra Thayer; also that, if he had the Spirit of the Lord at the meeting where he shouted, he must have abused it and grieved it away, and all the Council agreed with the decision." (*Journal of Discourses*, Vol. XI, p. 7.)

The names of those who constituted the Council, it is interesting to know, were in the order in which they cast lots to speak:

Smith, Luke Johnson, John S. Carter, Sylvester Smith (no relation to the Prophet), John Johnson, Orson Hyde, Jared Carter, Joseph Smith, Sr., John Smith, and Martin Harris.

Perhaps the main value to us nowadays of this excerpt from George A. Smith's sermon is the light it throws on the point of religious hysteria.

At this time religious emotions were allowed to go to an extreme that surprises us of the more sober twentieth century. But this hysterical condition was generally regarded as a manifestation of the Holy Ghost. The literature of the period, so far as it is religious, is full of this emotional manifestation.

That sort of thing, as we see in this excerpt, was not looked upon as a manifestation of the Spirit at all. It was always condemned as rather a manifestation of the evil one. Thus Mormonism was not in the class of those faiths that grasped eagerly at this kind of religion as an exhibition of the Spirit of God. There was more of the intellectual in Mormonism than in Methodism or other faiths of the time.

This Church was born, not of super emotionalism, but of the mind moved on by the white light of the Spirit.



JUNIOR SUNDAY SCHOOL, GARVANZA WARD, SAN FERNANDO STAKE

Officers and Teachers—Second row, from front, left to right: Helen Ross, Betty Haddock.

Third row, Norma Hardy, chorister, Leah Wells teacher.

Fourth row, Ruth Sevey, Secretary, Helen Valentine, Colleen Gunn, Hellen Jacobsen, Teachers.

Venda Burkeson, supervisor; Florence Calloway, teacher; Louis Renshaw, ward music director; Merlin Wright, Myron Greenwald, Grant Carlson, superintendency.

Junior Sunday School organized June, 1940, have attendance of about 115 children from 3 to 9 years.



Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christenson, Archibald F. Bennett and Junius R. Tribe

ELECTIVE COURSE TO ALL MEMBERS OVER 18 YEARS OF AGE

Subject: OUT OF THE BOOKS

LESSONS FOR SEPTEMBER, 1941

FOLLOWING UP CLUES

Lesson 40. For September 7, 1941

Text:

Out of the Books, Lesson Forty

Objective:

To show how to detect, utilize and test the accuracy of new leads in research.

References for Further Study:

Methods of Genealogical Research, Lessons 32 and 33.

Topical Outline:

- I. Study All the Known Facts.
 - a. From the known to the unknown.
 - b. Watch for new clues.
 - c. Cultivate skill as a detective.
- II. The Ancestry of John Johnson.
 - a. A friend of the Prophet.
 - b. Two sons were apostles.
 - c. Known facts.
 - d. The new clue—born at Chesterfield, N. H.
- III. Autobiography of Luke S. Johnson.
 - a. Where printed.
 - b. New fact—Israel Johnson, father of John.
- IV. The History of Chesterfield.
 - a. mother of John.
 - a. Abiel Higgins—wife of Israel.
 - b. Death dates and ages.
- V. Clue to a Birthplace.
 - a. Petersham, Mass.
 - b. From Petersham to Hardwick, Mass.
 - c. Marriage of Israel Johnson and Abiel Safford.
- VI. The Maiden Name of Abiel.
 - a. Marriage of Ebenezer Safford and Abiel Higgins.
 - b. Abiel, widow of Ebenezer Safford, md. Israel Johnson.
- VII. New Ancestors Found.
 - a. Israel born at Shrewsbury.
 - b. Vital records of Shrewsbury searched.
 - c. Printed genealogies.
 - d. Forty-seven new progenitors.

VIII. Build On a Sure Foundation.

- a. Make sure of basic facts.
- b. Prove each step as you go.
- c. Watch for every contributing item.
- d. Strive to interpret new finds correctly.

Suggested Method:

This is preeminently a demonstration of the actual effective steps it took to trace an important pedigree of the Church. The best plan is undoubtedly for the teacher to place on the blackboard the few facts known at the beginning regarding John Johnson. Place in the hands of each class member a blank pedigree chart, and as new passages are read from the sources indicated in their order, have the class detect new clues; and when these are followed up have them record on the pedigree chart in their possession the new facts discovered. Finally the chart on the blackboard can be completed from the data they have compiled as the lesson has unfolded.

Emphasize throughout the lesson that each item set down must be tested for its truth, and that nothing should be left to guesswork. They should get the picture that research is not a haphazard thing, but a carefully and logically planned course of procedure.

Discussion Thoughts:

1. Select one of your ancestral lines and enumerate five distinct clues that exist for tracing this line further into the past.
2. Arrange these clues in the order you will follow in your research.
3. What led to Chesterfield in the search for the ancestry of John Johnson to Petersham, Mass.? To Hardwick, Mass.? To Shrewsbury, Mass.?
4. Follow the steps it took to prove who was the mother of John Johnson.
5. What help was obtained from the printed history of Hardwick?

MICROFILM RECORDS

Lesson 41. For September 14, 1941

Text:

Out of the Books, Lesson Forty-one.

Objective:

To explain the advantages in speed, accu-

acy and cost of copying records by the microfilm process.

References for Further Study:

Teaching One Another, Chapter 36.

Topical Outline:

- I. The Modern Method of Copying Records.
 - a. Older methods of record making.
 1. Laboriously by hand.
 2. By printing.
 - b. A new, revolutionary process.
 - c. Microphotography defined.
 - d. Its application to copying original records.
 - e. Films that are durable and safe.
- II. How the Film is Used.
 - a. Printing positive copies from the negative.
 - b. Use of a reading machine.
 - c. Now widely used in libraries and by scholars.
 - d. Progress in microfilming parish registers in Europe.
- III. Our Present Objective.
 - a. Desire to utilize new opportunity.
 - b. Copying old and rare printed volumes.
 - c. Photographing unprinted manuscript records.
 - d. We are entitled to be in the forefront.
- IV. Opposition Encountered.
 - a. In Denmark.
 - b. In Germany through the war.
 - c. In England.
 - d. In the Isle of Man.
 - e. In Italy.
- V. Microfilm Records Made.
 - a. U. S. Census Records.
 - b. Tennessee records.
 - c. Holland Society records.
 - d. New York Genealogical Society records.
 - e. Records of temple ordinances.
 - f. Ward, branch, and mission records.
 - g. Copies of private genealogies and family histories.

Suggested Method:

It would be well for each teacher to secure a short strip of microfilm as an exhibit to the class. Wherever classes are within reach of the Library of the Genealogical Society of Utah they should arrange an appointment to visit as a group and see for themselves the thousands of microfilm records already copied, and how the reading machine is used. Better still, members should learn to utilize these new records in tracing their own pedigrees.

A later statement on the progress of microfilming English parish registers by the English people themselves will be found on the

"Genealogical Page" of the *Era* for March, 1941.

Discussion Thoughts:

1. Write a brief explanation of the advantages of Microfilm records from the standpoint of (a) cost, (b) storage, (c) speed in copying (d) accuracy.
2. Have any members who have used a reading machine explain how it operates.
3. What records can now be copied which heretofore were inaccessible to the average researcher?
4. Explain why it is so urgent that parish registers be copied as soon as possible.
5. How can each person help in this campaign? How will taking out a membership in the Genealogical Society assist?

WRITING THE HISTORY OF YOUR FAMILY

Lesson 42. For September 21, 1941

Text:

Out of the Books, Lesson Forty-two.

Objective:

To clarify the procedure, style and arrangement to follow in preparing a complete history of your family.

Topical Outline:

- I. The Objective of All Record Searching.
 - a. Individuals grouped in families.
 - b. Families arranged in pedigrees.
 - c. Administration of all temple ordinances.
- II. Gather All the Known Facts.
 - a. Search every helpful source.
 - b. Test the truth of every item.
 - c. Cite proofs from records on back of sheets.
 - d. Obtain documentary evidences.
 - e. Ensure that your record is reliable and accurate.
 - f. Strive to have each group in the pedigree chain complete.
- III. Reconstructing and Enriching Life Stories.
 - a. Enrich and enliven facts with human interest stories.
 - b. Introduce character revealing incidents.
 - c. Do justice to lives that were colorful and interesting.
- IV. Where to Find Needed Facts.
 - a. Interview individuals.
 - b. Search church records.
 - c. Consult town and county records.

(Turn to page 392)



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton, William E. Berrett and Joseph Christenson

FOR YOUNG MEN AND WOMEN 19 AND 20 YEARS OF AGE
YOUNG ELDERS AND PROSPECTIVE MISSIONARIES

"USING THE SCRIPTURES IN MISSIONARY WORK"

Lesson 30. For September 7, 1941

Text:

The Gospel Message, (Department Manual) Chapter XVIII., "Aids in the Study and Use of the Scriptures." (Note—Chapter XVIII will be used as source material for 3 lessons).

Objective:

To lead students to an intelligent use of various aids to scripture study.

Suggested Procedure:

Step 1. Arouse general class interest in finding scripture passages, etc. One of the following methods is suggested. For this lesson each student should bring a *Bible* to class.

a. The Question Approach.

Questions such as the following may be asked:

1. Can you quote a passage of scripture?
2. Where is it found?
3. If you do not know where a sentence from the *Bible* is found, how can you quickly locate it?
4. What is a Ready Reference? What is its Value?
5. What are Cross References? How are they used? What is their value?
6. What is a Concordance? How is it used?
7. What is an Index? What is its value? (Note—Do not supply the answers if the students are not familiar with them, but proceed to step 2).

b. The Problem Approach.

1. I am preparing a sermon in which I want to talk on Baptism. How can I quickly find scripture passages on this subject? Search in your scriptures now and suggest what I should read.
2. An individual in reading the *Bible* occasionally finds a small letter of the alphabet after a word in the text. What does this mean? Find one now in your *Bibles*. If you find the corresponding letter in the center column what does it say? Look up the passage given. What

good is this cross reference to the student?

3. In preparing a short talk I want to use a statement from the *Bible* which goes something like this: "For what doth it profit a man if he gain the whole world," etc., but I cannot complete the passage from memory or tell where it is found. There are about one million passages in the *Bible*. How can I quickly find the one I want?

Step 2. Having aroused general interest by step 1, have the student read from the Manuals in chapter 18, the part called "Aids in the Study and Use of the Scriptures." This will enable all of them to actively participate in any exercises in the use of scripture helps, which should follow.

Step 3. Have students' reports given. (These should have been assigned the week previous, following suggestions given in lesson 29. These student reports will serve two purposes first, they will give some of the students a better understanding of study aids, and second they will give the students speaking practice.

Step 4. Return to any questions or problems raised but not answered in Step 1. When these are answered, exercise the class in the use of the Ready Reference, Cross References, Concordance, etc. It is especially useful for students to know how to use the Concordance. Give them one passage of the *Bible* after another to find. The class interest might be aroused by putting one half of the class against the other as a test of speed in the use of the Concordance.

Discuss the general rules for interpreting scripture.

Step 5. Summarize briefly on the blackboard with student suggestions the uses of the Ready Reference, Cross Reference, The Concordance, The Index, etc.

Step 6. The Assignments for Lesson 31. During the next class hour the class will discuss, "Leading people into true interpretations of the gospel." The following assignments are suggestive:

1. Have each member of the class bring a *Bible* or a *Book of Mormon* to class.
2. Ask all class members to read at home and compare what the *Bible* and the *Book of Mormon* have to say on "Baptism," also concerning the "Sacrament."

(References are not given here as part of the assignment is finding the needed scripture passages.)

USING THE SCRIPTURES IN MISSIONARY WORK" (Continued)

Lesson 31. For September 14, 1941

Text:

The Gospel Message, (Department Manual) chapter XVIII, "Leading People into True Interpretations of the Gospel."

Objective:

To lead students to see the actual problems involved in seeking to change Christian people to the Latter-day Saint interpretation of the gospel.

Suggested Procedure:

Step 1. Arouse general class interest by one of the following methods:

- a. The Question Approach. (Ask the class such questions as the following):
 1. Do members of various Christian churches profess belief in the New Testament? If so why do they differ in their church doctrines and practices?
 2. Why do the Catholics and Baptists, both professing to believe in the *Bible* baptize by different methods?
 3. Why are different views on the Sacrament and different prayers used by different denominations which use the same *Bible*?
 4. Why do Mormons interpret the Sacrament as symbolical of the flesh and blood of Jesus rather than as actual flesh and blood? Why is it easy for us to interpret the *Bible* so as to find support for our point of view?
 5. Will your interpretation of the *Bible* in support of Latter-day Saint claims be convincing merely as the opinion of one man against that of another? What is the strength of Mormon interpretations? (Do not expect to find all of the answers until after steps 2 and 3 are followed.)
- b. The Problem Approach.
 1. A member of a Christian church for years has been grounded in a particular interpretation of authority to act in the name of God, believing that the *Bible* justifies all who have faith in Jesus Christ to take it upon themselves to teach and baptize in His name. As a missionary, what approach could you make which might successfully cause him to change his interpretation? Will argument change him? How can you lead him into a new understanding of Priesthood without arguing?
 2. In the Sermon on the Mount, Jesus is

quoted as saying, "Blessed are the poor in spirit for theirs is the kingdom of heaven." (Matt. 5:1-3) How does the *Book of Mormon* lead to a full understanding of what Jesus meant? (See 3 Nephi 12:1-3.)

3. The *Bible* does not contain either the prayer to be used at Baptism or those to be used in administering the sacrament. Where do Latter-day Saints get their understanding of these matters? How should these prayers as used in the Church of Jesus Christ of Latter-day Saints be brought to the attention of non-Mormons?

Step 2. Have the class read silently the material in the Manual, chapter 18, "Leading People into true Interpretations of the Gospel."

Step 3. Return to unanswered questions or problems. Discuss the two general methods of leading the non-Mormon into new interpretations of the Gospel, (See the Manual). Illustrate the two methods.

Step 4. *Assignments for the next class hour:* Be sure and reserve about ten minutes for the making of careful assignments for the next class hour. During that hour students should make actual attempts in approaching non-Mormons by use of the scriptures, the class serving as a laboratory. The following are suggestive assignments.

1. Have two students as missionaries talk to the class (representing non-Mormons) on Baptism, presenting the Latter-day Saint point of view concerning (a) Authority to baptize, (b) method of baptism, (c) purpose of baptism, but using only the *Bible* for authority and without mentioning the Restoration. (These talks together might occupy 15 minutes.)

The students preparing them should be helped to find their material by use of a ready reference and other *Bible* helps.

2. Have two other students acting as missionaries approach the class with the same objective as the former two; namely, to bring a true understanding of the ordinance of baptism, but in this case using the second method. In other words, the missionaries will introduce the listeners to new scriptures such as the *Book of Mormon*, 3 Nephi 11; Moroni 8, etc., containing information on baptism but will leave the class thus visited or interviewed to read the passages in the *Bible* (naming them) after return to a re-reading of certain passages in the *Bible* (naming them) after reading the passages from the *Book of Mormon*.

USING THE SCRIPTURES IN MISSIONARY WORK" (Continued)

Lesson 32. For September 21, 1941

Text:

The Gospel Message, (Department Manual) Chapter XVIII.

Objective:

To lead students into actual use of the scriptures in preaching the Gospel.

Method:

This class hour is reserved for student presentation of the scriptures and should not be monopolized by the teacher for lectures. The assignments made one week before should be carried out. (See Lesson 31 for suggestive assignments).

Following the presentation by students of each method of using the scriptures, the class director should encourage the class to criticize the method employed and to offer constructive suggestions.

Assignments:

The next class hour will be devoted to discussion of "Missionary Tracts and Pamphlets." For this lesson and others later on actual missionary tracts should be had in the class room. If these are not readily available it is suggested that the instructor or class secretary send for some to A. H. Reiser, Executive Secretary of the General Board of the Deseret Sunday School Union, 50 North Main St., Salt Lake City, Utah. The set of tracts and pamphlets complete, sells for 20c and consists of "Rays of Living Light" by Penrose; "Centennial Series," Widtsoe; "Second Coming of the Messiah," Roberts; "A Friendly Discussion," Rich; "My Reasons for Joining the Church of Jesus Christ of Latter-day Saints," Thomas.

1. Assign class members to bring some gospel tracts or pamphlets to class.
2. Assign two or three students to read and analyze the contents of particular tracts for the class.
3. Have a returned missionary speak (3 minutes) on the value of tracts.

"MISSIONARY TRACTS AND PAMPHLETS"

Lesson 33. For September 28, 1941

Text:

The Gospel Message, (Department Manual) Chapter XIX.

Objective:

To give students a survey picture of missionary literature and its use.

Suggested Procedure:

Step 1. Arouse general class interest in missionary literature. The following are suggestive methods:

- a. *The Question Approach.* Ask such questions as the following:
 1. What is a missionary tract? A missionary pamphlet?
 2. What is the purpose of tracts and pamphlets?
 3. Who has written the missionary tracts?
 4. Is most missionary literature addressed to Protestants or to Catholics? Why?
 5. Where are the missionary tracts published?
 6. Are the tracts given away by missionaries or are they sold?
 7. What different approaches to Mormonism are used in missionary literature? List them.

- b. *The Problem Approach*

1. A missionary finds that in a given area most people will not admit him into their homes or enter into conversation with him. How can he give them some knowledge of the Church of Jesus Christ of Latter-day Saints?
2. A missionary knocks at the door of a home and has a brief gospel conversation with the lady of the house. Some of the members of the family are away at the time of the call. How can he reach them? Would tracts help?
3. A missionary finds a man who does not adhere closely to any church. He believes in religion and thinks the church which does the most good for its people is the best church. He is not particularly interested in the *Bible* as the word of God and seldom reads it. What type of missionary tract should a missionary give him? Why?
4. A missionary finds a man who firmly believes every word in the *Bible*. He has no use for any other scripture unless it harmonizes with the *Bible* itself. What type of tract or pamphlet should the missionary leave with him? Why?

Step 2. Having aroused interest have the class read silently, chapter XIX of the Manual. While this is being done the instructor should outline the Manual material on the board, or write additional questions or problems.

Step 3. Have special reports given (See lesson 32 for suggestive assignments).

Step 4. Return to any unanswered questions or problems. Pass tracts about the class, and have students examine them and comment on possible use of them. (Other lessons will be given later involving the use of tracts.)

(Turn to page 379)



Advanced Seniors



General Board Committee: T. Albert Hooper, Chairman; Lynn S. Richards and Earl J. Glade
 Subject: **RELIGIOUS FRONTIERS AND PROBLEMS OF LATTER-DAY SAINT YOUTH**
 For Young Men and Women 17 and 18 Years of Age

YOUR ATTITUDE TOWARD GOVERNMENT

Lesson 28. For September 7, 1941

Problem:

What Are the Responsibilities of the Latter-day Saint Toward Government?

Text:

Lesson Manual. Lesson 28.

References:

M. Bennion, *Moral Teachings of the New Testament*, Chapter XXVII, Division E and commentary.

Talmage, *The Vitality of Mormonism*, Chapter 50.

Objective:

To establish a favorable attitude toward democratic government as the protector of religious freedom.

Note: Inasmuch as students will likely be entering the class for the first time following the summer vacations, in this connection it may be desirable to review Lessons 20 and 21. In this event check certain questions for this purpose and make advanced assignments.

Methodology:

There are two reasons for making special preparation for this lesson: (1) It is one of the most important lessons of the year; and (2) This lesson will coincide with the opening of public schools—the attendance will likely be larger than usual and the opportunity for recruiting new members, never better. For this reason, it may be desirable to alter the procedure somewhat, minimizing the special reports and resorting to a spirited discussion based on crucial, pivotal questions. This list may be of assistance:

1. Is obedience to the laws of the land a religious duty? Why?

*2. Read Scripture enjoining obedience to civil law: (Matthew 17:25-27, Matthew 22:15-21, and Romans 13:1-7.)

3. Why do we separate church and state in America? Why not in England? (Note: See enrichment material.)

4. In a conflict between religious views and the law of the land, what should the religionist do? (See Lesson Manual for three alternatives.)

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Illustrate the Alternatives:

5. What were Joseph Smith's views of the Constitution? (Read the excerpt aloud.)

6. Which is more inclusive, church or state? (See quotations from Bennion.) What does this have to do with your answer to Question No. 4?

7. When you don't approve of a law, what should you do?

8. Is a civilized man ever justified in taking personal revenge on another?

9. Under what conditions should a Latter-day Saint go to court against a fellow citizen?

Enrichment Material:

(Basis for part of question No. 2.)

"The Church of England (Protestant and Episcopal) is an established church. That is, its status is provided for in the English constitution, and the supreme governor of the church is the king. The king names the two archbishops (Canterbury and York) and the bishops, also many of the deans, canons and other ecclesiastic officials. Still others are appointed by the government through the lord chancellor.

"Changes affecting the church must receive the assent of parliament. The two archbishops and 24 bishops sit in the house of lords. In about one-half of the parishes the right of presenting names to fill a vacancy as curate is possessed by private persons. The curates have much of a vested interest in their positions, and the difficulty of removing them has made them largely independent of their ecclesiastical superiors."

YOUR AIDS

Lesson 29. For September 14, 1941

Problem:

In What Spirit and With What Aids Should I approach the Solution of My Problems?

Text:

Lesson Manual. Lesson 29.

References:

Talmage, *Articles of Faith*, Chapter 8.

Nibley, *Brigham Young, The Man and His Work*, Chapters 29, 30, and 40.

Objective:

To sense the necessity of seeking the Spirit of God and the counsel of other persons in the solution of problems.

Methodology:

It is to be noted that there are three points to the lesson: (1) the role of the Holy Ghost; (2) the aids in the Church courses of study; and, (3) the guidance of parents, relatives, teachers, and Church authorities. The citation in Talmage elaborates the first point and the citation in Nibley illustrates the same in the life of Brigham Young. The following questions are suitable for special assignment and for socialized discussion:

1. What is the Holy Ghost?
2. What is its function?
3. How is It obtained?
- **4. How has It influenced our leaders?

(The incident in the life of Brigham Young may be retold in considerable detail—if Nibley's book is not available, see Smith, Roberts, Whitney, and other historians for details of "the Utah War.")

**5. How does the Church help in the solution of personal problems? See the Social Security Plan. See the Ultimate Objectives of the Deseret Sunday School Union (see the Manual).

**6. Of what value are patriarchal blessings? Who are the stake patriarchs?

**7. Why is youth reluctant to seek the advice of its elders? Is this a wise course?

8. Give illustrations where the advice of others has helped in certain situations.

If thought advisable, the Personal Problems (see *The Instructor*) may be discussed.

Enrichment Material:

1. See the Scriptural citations in the first paragraph of the Lesson Manual. Read and discuss some of them.

2. See Church History for illustrations of the dependence of the Church leaders upon "the Spirit of God." The Manual gives the illustration of Brigham Young and the so-called "Utah War."

PROBLEMS OF YOUTH**Lesson 30. For September 21, 1941****Problem:**

What are the Problems of Youth?

Text:

Lesson Manual. Lesson 30.

References:

(The local school administrator may have them). Rainy, et al, *How Fare American Youth?*; Sixteenth Yearbook, American Association of School Administrations, *Youth Education Today*.

Bell, *Youth Tell Their Story*.

Douglass, *Secondary Education for Youth*.

Objective:

To see clearly the problems bothering other youth.

Methodology:

If possible, have each of the problems of youth (see Lesson Manual) elaborated by young men and women. (A local school administrator, who has access to some of the references may be asked to talk to the class for twenty minutes.)

Then assign eight students to prepare and show how the Church assists Latter-day Saints in meeting each of the eight problems. See the lessons cited for review in the Lesson Manual.

REVIEW

September 28, 1941

Hear the eight reports showing how the L. D. S. Church assists youth in solving its problems. For the specific problems and the lessons cited for review see the Lesson Manual, Lesson No. 30. Problems of Youth. This exercise will represent a review of the work for the entire three Quarters. Unit IV, beginning October 1st, stands more or less alone. This day's lesson should bring all classes abreast of the schedule.

The Gospel Message (Continued from page 377)

Step 5. Assignments for the next hour.

In lesson 34 the class will discuss, "Modern Missionary Equipment."

This will include, "The Radio," "Picture machines with films and slides" and "Dramatic Recordings."

1. A student committee might be assigned to illustrate the use of films in the mission field. (This would occupy the whole class period.)

2. If the first suggestion is not followed this might be done:

- a. Assign a student to discuss (5 minutes) the use of films in the mission field.
- b. Assign a student to discuss (5 minutes) the use of radio in the missionary field.
- c. Assign one student to report on the use of Dramatic recordings such as the "Fullness of Times" series, in the mission field.



Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols and A. William Lund

Subject: THE RESTORED CHURCH AT WORK
For Young Men and Women 15 and 16 Years of Age

LESSONS FOR SEPTEMBER, 1941

FOOD FOR THE BODY

Lesson 31. For September 7, 1941

Problem:

What provision is made by the Church for the physical well-being of its members?

Objective:

To gain a knowledge of the teachings of the Church regarding the importance of maintaining healthy bodies.

Point of View:

The L. D. S. Church has always taught that a healthy body is essential for the most joyous living, that the temporal and the spiritual phases of man's life are closely related and that, therefore, every phase of human welfare is in truth spiritual.

The code of health of the Church; i. e. the Word of Wisdom, was revealed to Joseph Smith in 1833. This was before the days of scientific investigation and research as we know it today. Vitamins, minerals, and the other essential elements of proper foods were unknown, nor had their presence even been suspected.

It is a remarkable fact, that the more science has discovered about foods and their effects upon the human body, the more completely has it proved the truth of the Word of Wisdom.

We have often heard the "don'ts" of the Word of Wisdom. It is easiest to discuss its negative teachings. But, the positive teachings are equally important and should be given more consideration. The Sunday School teacher needs to make this a cheerful and positive lesson in which the class freely discusses the problems. It is very easy to make this lesson a preachment about the evils of the modern youth, but this approach is, perhaps, to be avoided. Remember that any discussion of the Word of Wisdom strikes "close to home" in many families and, therefore, must be dealt with tactfully and wisely.

Questions and Problems:

1. Discuss health as a requirement for complete happiness.
2. Are people with weak bodies or physical handicaps more spiritual than those with healthy bodies?

3. Relate circumstances relative to Joseph Smith receiving the revelation known as the Word of Wisdom.
4. Why do Latter-day Saints emphasize so much the desirability of a healthy body?
5. How can the Word of Wisdom be said to be a spiritual law?
6. In what ways were the teachings embodied in the Word of Wisdom in advance of the times?
7. How have the discoveries of science verified the teachings of the Word of Wisdom?
8. Explain carefully how there are "evils and designs in the hearts of conspiring men" in these days especially in regard to items of human consumption.
9. Discuss the pure food laws—their contributions and inadequacies.
10. Why do many people resent hearing a discussion of the teachings of the Word of Wisdom?
11. Discuss the vitamins and the purposes they serve in health.
12. Does the Word of Wisdom recommend the vitamin-containing foods?
13. Discuss thoroughly the meaning of the promises to those who keep the Word of Wisdom.
14. Should the Church concern itself with foods, etc, taken into the human body? Review again the purpose of the Church upon the earth.
15. Is the Word of Wisdom an all-inclusive code of health?
16. What have been the results of observance of these health laws among the Latter-day Saints?
17. How does failure to comply with the teachings of the Word of Wisdom usually affect a person's spiritual life? Give reasons.
18. Why cannot the Word of Wisdom be classed as "just another food fad"?

Suggestions:

1. There are three excellent booklets which every member of the Sunday School class should have and read. They are: *Alcohol Talks to Youth*, *Nicotine on the Air*, *The Word of Wisdom in Practical Terms*.

These can be obtained free of charge by making application to your Bishop a week or two before you want to use them.

2. The above mentioned booklets have in

them numerous chapters which might serve as the basis for student reports or special discussions.

3. The Pacific Press Publishing Association, Mountain View, California, puts out a number of interesting, inexpensive books on liquor, tobacco, narcotics, and marijuna. Send for names and price lists. These books are on student level and are interesting.

4. In a number of localities the Seminary teacher, or the science teachers of the High School have conducted demonstrations showing certain facts about tobacco, etc. It might be worthwhile to investigate the possibility of having the class see such a demonstration on some week-day.

5. The Seminaries and Institutes of the Church can furnish you with an abundance of material relating to this subject.

References:

1. Widtsoe, Leah D. and Widtsoe, John A., *The Word of Wisdom, A Modern Interpretation*. This is an excellent discussion of all phases of the Word of Wisdom. It also lists dozens of references for further study.
2. *The Old Testament and the Problems of Life*—Units 13 and 14. "Tobacco, Friend or foe" and "Liquor, Asset or Liability." (This manual is used in the Seminaries and gives many suggestions for study and numerous references.)

TITHING—THE LORD'S FINANCIAL LAW

Lesson 32. For September 14, 1941

Problem:

How is it possible for the Church to financially support its numerous activities which are for the benefit of the Church members?

Objective:

To gain a knowledge of the financial system whereby the Church obtains the necessary money to carry on its many activities.

Point of View:

The law of tithing is not a man-made system but a divine injunction. It is as old as the Gospel plan upon the earth, because it is part of the plan.

The test of the truthfulness of the Lord's financial plan comes in its observance. It is interesting to note that those who have the most to say against tithing do not and never have paid tithing. Those who pay honest tithing testify that the Lord's words are true when He said: "Bring ye all the tithes into the storehouse, and prove me now herewith,

if I will not open you the windows of heaven, and pour you out a blessing."

Questions and Problems:

1. In what respect is tithing a test of one's loyalty and sincerity?
2. Compare a tithe-dollar with a tax-dollar.
3. In what respect is tithing a debt of honor?
4. When is the best time to pay one's tithing?
5. Specify and discuss the different uses for which tithe-money is expended in the Church.
6. Why is it inconsistent for non-tithe-payers to complain of the use to which tithing is put?
7. What blessings come from payment of tithing?
8. In what respect does a person who pays tithing pay it to himself?
9. Is tithing a new innovation? Explain.
10. For what higher law is tithing a preparation?
11. What does the word "tithing" mean? Can there be such a thing as part tithing?
12. Discuss the relationship of tithing and selfishness.
13. Is the payment of tithing practiced elsewhere than in the L. D. S. Church?
14. Discuss how tithe-payment can accomplish each of the "wants" as listed by G. H. Brimhall.

Suggestions:

1. Prepare a pictorial exhibit of some of the things that are maintained by the tithes of the Church:—Temples, Chapels, Warehouses, Hospitals, Schools, etc.

2. If possible, have the Bishop of the Ward visit your class and explain how the tithing is handled.

3. Have the pupils of the class visit certain members in your community who pay tithing and ask for testimonies of the benefits they received for the tithes they pay.

4. Introduce the lesson on tithing the Sunday before it is to be presented. Ask class members to write down the questions they may have regarding this principle. Discuss fairly and openly all the questions on the Sunday following.

References:

1. Smith, Joseph F., *Gospel Doctrine*, Chapter 13.
2. Widtsoe, John A., Chapter 11 "Economic Security."
3. *Doctrine and Covenants Commentary*, Section 119.
4. Talmage, James E., *The Articles of Faith* Lecture 24.

THE CHURCH AND OUR COUNTRY

Lesson 33. For September 21, 1941

Problem:

How does the Church of Jesus Christ of Latter-day Saints regard the country in which we live?

Objective:

To learn what the teachings of the Church are in regard to loyalty to the country in which we live.

Point of View:

Briefly our teachings are: (1) That all men are bound to sustain the governments in the lands in which they live. (2) That it is pleasing to God to have men keep the laws of the land and that those who keep the laws of God have no need to break the laws of the land. (3) That the land of America is a "chosen land" whose destiny will be guided by God if the people will keep faith in God. (4) That the government of the United States is a divinely inspired plan.

Questions and Problems:

1. Read and discuss each of the twelve articles of belief as given in Section 134 of the *Doctrine and Covenants*.
2. Can you think of any possible conflicts between laws of God and laws of the land?
3. When has the government of the United States been unfair to the Mormon people?
4. Does the Church believe in war?
5. What is true patriotism?
6. How does being a good church-member contribute to one's being a more loyal citizen?
7. Discuss the poem "Ode to the Flag."
8. How do Latter-day Saints regard the Constitution of the United States?
9. Do we as a people give enough attention to teaching loyalty, respect for the flag, etc.? Discuss.
10. In what ways do we believe America is a "chosen land"?
11. How far should the authority of the Church extend in punishing people for sins and crimes? Discuss carefully.
12. What can we do as a people to still further strengthen our claims of loyalty and patriotism?
13. What benefits does man receive from governments?

Suggestions:

1. Plan a program and present it, with the theme "loyalty to my Country" as its core.
2. Ask members of the class to come pre-

pared to relate an incident showing the loyalty and patriotism of our Church or some of its members.

3. There are numerous splendid articles in past issues of the *Improvement Era* discussing and illustrating the problem of this lesson. Many of these articles would be interesting for reports before the class.

4. Have the class formulate a declaration "Why We as Members of the Church are Glad that We are Americans."

References:

1. Smith, J. F., *Gospel Doctrine*, Chapter 23.
2. Widtsoe, J. A., *Program of the Church*, Chapter 12.
3. Talmage, J. E., *Articles of Faith*, Chapter 23.
4. *Doctrine and Covenants*, Section 134.
5. Talmage, J. E., *Vitality of Mormonism*, pp. 186-189; 189-192.

THE CHURCH AND THE HOME

Lesson 34. For September 28, 1941

Problem:

What are the teachings of the Church regarding the Home and its importance?

Objective:

To study the teachings of the L. D. S. Church about the Home and its importance in the social and religious life of every individual.

Point of View:

In ancient times, among the Israelites, the home was considered of greatest importance. God said to them: "Honor thy father and mother." This injunction has, no doubt, been responsible for the wonderful heritage that has come down to us from these people.

Modern life has brought many new influences and changes. The foundation of society, the home, is being affected. The great values of life remain unchanged, but the preserver of values is being threatened.

Problems and Questions:

1. Define "home."
2. How may one honor his parents?
3. What are the characteristics of a religious home?
4. Compare the home with other agencies in their effect upon the social and religious life of people.
5. Why should we accept the advice and guidance of parents?
6. Describe different types of homes and compare them as to desirability.

7. What can an individual do in order to get the most out of home life?

8. What are parents' responsibilities in the home?

9. What are children's responsibilities in the home?

10. What sacrifices have your parents made for you?

11. What blessings and benefits come from following parental guidance?

12. What are some things that we can do to make our home more nearly approach "the ideal"?

13. What home situations might be handicaps to the abundant living?

14. Wealth may, or may not, further the "ideal home." Explain.

15. If the home is so important in a person's life, why does the Church have auxiliaries to attract people's interests?

16. Do you think that the influence of the home is declining in modern times?

Suggestions:

1. There is a wealth of meaning in the following excerpt from the book *Jesus or Christianity*, by Kirby Page.

"The religion of Jesus begins and ends in the home. All life is a domestic affair. . . . Man's primary purpose is to establish the Family of God, where all persons will dwell in right relations with Father and each other. The way to create God's home is to live every day as a good member of the family. . . . The domestic virtues must never be repudiated or abandoned."

2. Ask members of the class to describe the most ideal homes they know.

References:

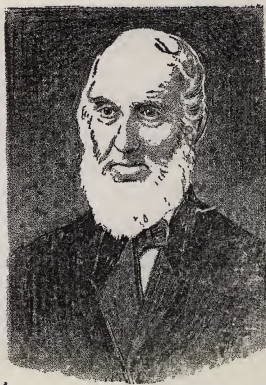
1. Smith, J. F., *Gospel Doctrine*, Chapter 16.

2. Widtsoe, J. A., *Program of the Church*, Chapter 9.

3. *The Old Testament and the Problems of Life*, Unit 17. "How Can We Best Live our Religion in the Home."

JOHN GREENLEAF WHITTIER

QUAKER POET,
WAS THE AUTHOR OF ABOUT
40 HYMNS, MANY STILL
IN WIDE USE, ALTHOUGH HE
KNEW NOTHING OF MUSIC.



Home—The Nursery
of the Infinite
—Channing

And Judah and Israel dwelt safely, every man under his vine and under his fig tree.—1 Kings, IV, 25.



Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett and Wendell J. Ashton

Subject: THE CHURCH OF CHRIST
For Boys and Girls 14 Years of Age

LESSONS FOR SEPTEMBER, 1941 THE CONQUEST OF MEXICO

Lesson 32. For September 7, 1941

Objective:

To show that, although Cortez was mistaken for the "White God," he was not among those Gentiles whom Nephi predicted would come to America to set the stage for the restoration of the Gospel.

References:

Book of Mormon, III Nephi chapters 9-28. (Relates the story of Christ's visit among the Nephites after His resurrection.) A good Encyclopedia. (See articles on Cortez, Mexico, (history of), Montezuma, Aztecs, Quetzalcoatl.)

Organization of Material:

The episode told in this lesson is related but indirectly to our story of the history of the Church of Christ. It is given here for the sake of greater completeness and for the good lessons which can be drawn from it. Moreover, the conquest of Mexico can be made interesting for adolescents, thereby providing a good setting on the basis of which to enrich the relationship of *Book of Mormon* prophecy to American history and the restoration of the Gospel.

I. The Tradition of Quetzalcoatl.

- Cortez mistaken for a White God.
- The tradition of Quetzalcoatl.
- The *Book of Mormon* account of Christ's ministry among the Nephites (III Nephi, chapters 9-27).
- Possible relationship between the Nephite Record and the Tradition of Quetzalcoatl.

It appears quite probable that the tradition of Quetzalcoatl grew out of Jesus' visit to the Nephites. However, teachers should be careful in the use of this tradition. It has come down to us in many forms, some of which are far removed from the idea of the White God Jesus. Furthermore, stronger evidences for the *Book of Mormon* than anything external are the message and spirit of the *Book* itself and the testimony of Joseph Smith regarding its origin. Therefore, use the tradition to create interest and faith

but guard against trying to prove more by the tradition than is merited.

- The Character of Cortez.
- The Motives of Cortez and many early Spanish colonizers.
 - Conquest and wealth-seeking.
 - Less desire to establish homes.
 - Little desire for religious and political freedom.
- Cortez and Nephi's Prophecy. (I Nephi 13-16.)
 - The results of Cortez's conquest.
 - Conditions necessary for the restoration of the Gospel. (Let the students figure out conditions necessary for the restoration of the Gospel in anticipation of our ensuing lessons; e. g., religious and political freedom.)
 - The absence of these conditions in the story of the conquest of Mexico.

Enrichment Material:

From the reference in III Nephi the teacher might well select certain passages which describe the Savior when He was among the Nephites. Such a characterization would reveal how He could well have been remembered through the centuries; so great was the impression He made on the Nephites.

Any good history text on Mexico, or the Aztecs will give stories and facts with which to enrich the lesson.

Application:

Cortez's motives were not such as to fulfill Nephi's prophecies. For that fulfillment we must look to other Gentiles.

ENGLISHMEN IN SEARCH OF FREEDOM

Lesson 33. For September 14, 1941

Objective:

To show how our Puritan fathers fulfilled Nephi's prediction and prepared the way for the mission of the prophet Joseph Smith in America.

References:

Any good Junior or Senior High School text in American history and literature.

(See chapters dealing with this period.) Encyclopedias (See articles on Mayflower, Pilgrim Fathers, Puritans, Massachusetts, Mayflower Compact.) Talmage, *Sunday Night Talks*, No. 28. Evans, John Henry, *Joseph Smith: An American Prophet*, Chapter 2. Roberts, *Comprehensive History*, Vol. I, chapters 1, 2.

Organization of Material:

Some of your students may be studying this period of American history in school. Make use of them for special stories, reports, or dramatizations. Find specific stories to illustrate the courage, suffering, and the price the Puritans had to pay to gain their religious and political freedom. This will give concreteness and life to a story that is just familiar enough to be very dull if retold in a general and abstract way.

- I. Who were the Puritans?
 - a. People dissatisfied with a life of pleasure and ease.
 - b. People eager to be true Christians—to live pure lives.
 - c. People who were trying to reform the Church of England in the 17th Century.
- II. Their History.
 - a. Despised by the Kings of England.
 - b. Sojourn in Holland
 1. Reasons for going.
 2. Reasons for leaving
 - c. The voyage on the Mayflower.
 - d. Early hardships in Massachusetts.
- III. Their Spirit (read poem in student Manual).
- IV. Joseph Smith's Ancestry:
 - a. Robert Smith.
 - b. The family line.
 - c. Family heritage.

Enrichment Material:

Although Benjamin Franklin was not a New Englander, his religious background was Presbyterian, much akin to the early New England religious spirit. Many of his sayings, such as those listed here, remind us of the Puritan spirit of New England.

"God helps them that help themselves."
 "Sloth makes all things difficult, but industry all things easy." "A small leak will sink a ship." "Diligence is the mother of good luck."

Applications:

- I. All things really worth having usually require great effort and sacrifice.
- II. Joseph Smith was born of Puritan an-

cestry, of men who had sacrificed much for religious and political freedom.

FREEDOM WON

Lesson 34. For September 21, 1941

Objective:

To show that the Thirteen Colonies in America gained their freedom from the British Crown with the help of God thus setting the stage for the Restoration of the Gospel and Church of Jesus Christ.

References:

1. Any good Junior or Senior High School text in American History. 2. Encyclopedias: See Articles on *Revolutionary War*, *Declaration of Independence*, and leaders of this period of American History. 3. Biographies of American leaders of the Revolutionary Period. 4. I Nephi 13:17-19.

Organization of Material:

Our aim in this lesson, as stated above, is distinctly religious. We wish to strengthen the faith of students in the *Book of Mormon* prophecy, in the Lord's help in man's struggle for freedom, and in the winning of political freedom as a foundation for the Restoration of the Church of Christ.

Yet this religious aim will be best achieved through first treating the more concrete and practical phases of this struggle for freedom. It is easier to lead people from the concrete to the abstract than vice versa. This is particularly true of children and adolescents. It was Jesus' way of teaching even adults.

Therefore, we suggest that you first help the class obtain a vivid picture of this struggle for independence. Get before them the places involved, the names of the Colonies and of the important leaders, significant dates, the causes of the war, and the heroic efforts of the Colonists against great odds.

With this material as background it will not be difficult for students to feel that the Lord helped the Colonists, even as the *Book of Mormon* predicted, and for a divine purpose.

Class Procedure:

This lesson lends itself well to student activity. We propose the following method of presentation. Let the students, if you think it feasible, dramatize significant scenes in the class room. Students can take time in the class room through supervised study and committee work to plan their dramatizations. The teacher will have done preliminary plan-

ning and guide the work as much as needed, but let the students feel that they are creators and originators. The following are suggestions as to how it might be done.

I. Supervised Study:

Challenge the class with the thought of reproducing one of the great scenes of history. Then ask them to read the Manual lesson to discover scenes and characters which might be dramatized. List their suggestions on the blackboard. Choose one or two of these. Make preliminary plans with the class as a whole. Then divide the class into two or three groups, each with a chairman, to work out the details and to present the dramatization.

Two scenes which lend themselves to recreation are given here with suggestions as to procedure.

II. A July 4th Celebration Today:

Have a committee meet above and plan a July 4th celebration for them today (1941 or 1942). (Some suggestions are given in the student Manual.) Let the committee members discuss their plans before the class. This scene will serve as a contrast to the main one which might follow, namely—

III. July 4, 1776, in Philadelphia:

The rest of the class, under teacher guidance, could plan and present the famous convention of representatives from the Thirteen Colonies which debated the issue of peace and war with the English Crown and then signed the Declaration of Independence.

The following parts might be assigned and rendered:

1. *Presiding Chairman* calls the meeting to order and states the purpose of the convention.
2. *Roll Call* of delegates from each colony (see enrichment material below).
3. *Complaints* against the Crown by the Colonists: a. Political grievances—first speaker, b. Economic grievances—second speaker.
4. *Debate* on the issue of separation: a. Reasons for separating—third speaker, b. Reasons for remaining loyal to the crown—fourth speaker.
5. Thomas Jefferson reads those parts of Declaration of Independence quoted in the Manual.
6. Roll call for affirmative or negative vote.
7. Talk asking for the help of God in the fight for freedom.

Ideally one period could be used to plan the presentation, make assignments, and study the Manual. The next Sunday could be used for the actual presentation and further discussion. For this reason we have left next Sunday open.

The following topics should also be discussed in this lesson:

IV. The activities of the Ancestors of Joseph Smith in the Revolutionary War. (See references in last lesson, No. 33.)

V. Why political freedom was necessary as a preparation for the Restoration.

Enrichment Material:

1. The Thirteen Colonies with some of their representatives:

New Hampshire: Josiah Bartlett, Matthew Thornton.

Massachusetts Bay: Samuel Adams, John Adams.

Rhode Island: Stephen Hopkins, William Ellery.

Connecticut: Roger Sherman, Samuel Huntington.

New York: Phil Livingston, Lewis Morris.

Pennsylvania: Robert Morris, Benjamin Franklin.

Delaware: Caesar Rodney, Thomas McKean.

Georgia: Button Gwinnett, Lyman Hall.

Maryland: Samuel Chase, Charles Carroll.

Virginia: Richard Henry Lee, Thomas Jefferson.

North Carolina: Wm. Hooper, John Penn.

South Carolina: Edward Rutledge, Arthur Middleton.

New Jersey: John Hart, Abraham Clark.

2. Stories about these men.

3. A copy of the Declaration of Independence

Applications:

Personal:

Freedom, like most good things in life, is won through effort and sacrifice.

Historical:

Now we have studied two steps in preparation for the Restoration.

1. The coming of religious people to the New World.

2. The winning of freedom.

3. What other steps had to be taken?

OPEN SUNDAY

September 28, 1941



Juniors ~



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett and Wendell J. Ashton

Subject: THE LIFE OF CHRIST
For Boys and Girls 12 and 13 Years of Age

CONCERT RECITATION FOR SEPTEMBER, 1941

(Matthew, Chapter 20, Verses 26 and 27)
"Whosoever will be great among you,
let him be your minister; and whosoever
will be chief among you, let him be your
servant."

Suggestions for Two-and-One-Half-Minute Talks:

1. The Raising of Lazarus.
2. Jesus' Love for Little Children.
3. The Young Ruler Who Loved His Riches.
4. Leadership through Service.

LESSONS FOR SEPTEMBER, 1941

THE RAISING OF LAZARUS

Lesson 28. For September 7, 1941

Objective:

To help our pupils gain a testimony that
Jesus has power over life and death.

Texts:

Junior Manual, Lesson 28; Weed, Chapter
51.

Supplementary References:

Talmage, *Jesus the Christ*, pp. 490-98;
Papini, pp. 140-41; Tarbell, *In the Master's
Country*, p. 23; Farrar, Chapter 47; Dummelow, p. 792.

Outline:

- I. Mary and Martha sent for Jesus.-
 - a. Lazarus was very ill.
 - b. He was a friend of Jesus.
- II. The Master could not come at once.
 - a. He was east of Jordan.
 - b. The apostles did not want Him to return to Jerusalem.
 - c. Jesus knew that Lazarus was dead.
- III. Jesus returned to Bethany.
 - a. Martha and Mary were filled with grief.
 - b. Many sorrowing friends were there.
 - c. Jesus comforted the sisters.

- d. He asked that the tomb be opened.
- e. He commanded Lazarus to come forth.

IV. Lazarus was restored to life.

- a. The family and friends rejoiced.
- b. Some of the Jews were displeased.

Suggestions for Teaching:

Point out the fact that Jesus performed no miracles to satisfy idle curiosity. In this case He had three reasons: First, Lazarus was a young man who was needed in his home and community; second, Jesus was nearing the end of His mission and wanted once more to demonstrate to His apostles the power of God; third, many people were present and the miracle was performed that they might glorify God. Some of those present were enemies of Jesus. They went to Jerusalem and told the elders. That is why, a little later, some of them wanted to kill not only Jesus, but Lazarus as well.

Undoubtedly the greatest lesson we can learn from the raising of Lazarus will be found in the words of Jesus to Martha: "I am the resurrection...." etc. From that time until now, these words have brought comfort to those who mourn for their loved ones.

Not long ago a mother lost her only daughter. Neighbors thought the mother would be so broken hearted that she, too, would die. Of course, the woman was very sad because of the separation; but she said, "I can bear this loss because I know that we shall be together again. I am an old woman, and soon I will go to join her. I will know her there, just as I did in this life."

Thus the words that Jesus spoke to Martha nearly two thousand years ago brought joy and happiness to the bereaved mother.

Class Activities:

1. Find and bring to class a picture of Jesus at the tomb of Lazarus.
2. Memorize and repeat in class the comforting words Jesus spoke to Martha.
3. Dramatize the incident that occurred east of the Jordan when the messenger came with the news of Lazarus' illness. Emphasize the fact that the apostles realized Jesus might be slain if He returned to Jerusalem. End the dramatization with the words of Thomas, as found in John 11:17.

"THAT SWEET STORY OF OLD"

Lesson 29. For September 14, 1941

Objective:

To impress our pupils with Jesus' love for little children.

Texts:

Junior Manual, Lesson 29; Weed, Chapter 52.

Supplementary References:

Talmage, *Jesus the Christ*, pp. 475-76; *Articles of Faith*, p. 126; Papini, pp. 216-18; Farrar, Chapter 46; *Doctrine and Covenants* 20:70.

Outline:

- I. Jesus' enemies planned to trap Him.
 - a. He was journeying toward Jerusalem.
 - b. He proclaimed the Gospel wherever He went.
 - c. Some people were hostile toward Him.
 - d. They planned ways to trap Him.
- II. He taught in a public market.
 - a. Pharisees questioned Him.
 - b. Women crowded close with their children.
 - c. Children were not then looked upon as important.
 - d. Even the apostles tried to send them away.
- III. Children were important to Jesus.
 - a. He asked the mothers to bring them close.
 - b. He blessed each one.
- IV. He taught a great lesson.
 - a. It is not wealth or power that saves people in the kingdom of God.
 - b. Innocence and child-like obedience are necessary.
- V. Jesus blessed the Nephite children.
 - a. He taught the Nephites as He had taught the Jews.
 - b. He blessed their children.
 - c. Angels ministered to them.
- VI. The family is a sacred organization.
 - a. Children are the greatest blessing that can come into a home.
 - b. Child-like faith and confidence should be cultivated.

Suggestions for Teaching:

Psychologists tell us that one of the best ways to help people become important is to make them feel important. Let us try in this lesson to make our pupils feel that they are important in our eyes and in the eyes of God.

Time passes so swiftly that soon these boys and girls will be our Sunday School teachers and our missionaries. A kindness shown to them or a word of encouragement may make them feel just a little more the importance of life and the necessity of living it well. Here is an incident to illustrate the point:

When Lafayette came to America, he and his companion landed on the eastern coast of Virginia and traveled overland toward Washington's headquarters. They had to make their way through forests and dense thickets. Their clothing was torn and their faces and hands were scratched. At evening they came to a small farm in a clearing. The men were given supper and a place to sleep. In the morning, just as they were ready to leave, a five-year-old boy came into the room and stood looking at them. Lafayette was a wealthy, powerful young man, accustomed to having all the attention paid to him; but he smiled at the boy and patted his head.

Many years later, after our colonies had won their independence, there was a revolution in France. Lafayette, because he belonged to the nobility, was arrested and thrown into prison. It happened that a young American student heard of his trouble, went before the authorities, and pleaded so eloquently that he secured the release of Lafayette. This student was the very child, now grown to manhood, whom the great Frenchman had been kind to, long before, in Virginia.

Perhaps the most important thought we can get from this lesson is that children are pure and holy because they have just come from the presence of our heavenly Father. As we grow older, some of us become unkind, hard-hearted, and even sinful. We lose our faith in God and in our fellow-men. Jesus pointed out that such people have no part in the kingdom of heaven, for that place is reserved for those who keep their child-like qualities of faith, purity, and sweetness.

Class Activities:

1. Invite someone to come to the class and sing the song, "That Sweet Story of Old." Perhaps one or two of the pupils could learn it well enough to sing it before the entire Sunday School.
2. Bring to class a picture of Jesus blessing the children.
3. Find and relate to the class an incident showing how important children are in the home and community.
4. Tell what you might do to make the home life in your own family more happy and pleasant.

THE RICH YOUNG RULER

Lesson 30. For September 21, 1941

Objective:

To show that true greatness comes only through service.

Text:

The Junior Manual, Lesson 30; Weed, Chapter 53.

Supplementary References:

Talmage, *Jesus the Christ*, pp. 476-78; 503-4; Papini, pp. 193-203; Farrar, Chapter 46; Kent, pp. 246-48 Dummelow, under the references given in the Manual.

Outline:

- I. Many people have wrong ideas of success.
 - a. They think wealth is necessary.
 - b. If they keep the law they think they are righteous.
- II. The Young Ruler had done these things.
 - a. He asked what more he should do.
 - b. Jesus loved him for his goodness.
- III. Jesus pointed the true way.
 - a. Sell all and give to the poor.
 - b. Become a disciple.
- IV. The sacrifice was very great.
 - a. The man loved his riches too much.
 - b. He lost the greater blessing.
- V. A mother wanted her sons honored.
 - a. Such places cannot be given.
 - b. They must be earned.

Suggestions for Teaching:

Call attention to the fact that the young ruler was so good in most respects, and was so eager to learn all that he should do, that Jesus loved him. But when put to the test of giving his wealth and power, he chose the wrong road. He wanted other people to serve him, he did not want to serve them. He was very sad as he turned away; and no doubt Jesus was sorry and disappointed, too.

A writer discussed the qualities of several famous men, pointing out their strong points and their weak ones. Nearly all failed in some way to measure up to the requirements of true greatness. Most of them failed chiefly because back of all they did was a strong desire for wealth or power for themselves. However, Lincoln was truly great, according to this writer, for his whole desire was to serve others to the very best of his ability, no matter how much hardship, loneliness, ridicule, and even hatred it might cost him.

When the boy David came to visit his brothers in Saul's army, long ago, and heard the boasting of Goliath, he volunteered to fight the man. He did not want any glory. He would much rather have been with his father's sheep, far away from danger and

bloodshed. But Goliath was really defying God. Therefore, in order to punish an evil person and to free Israel, David took his shepherd's sling and went out to meet the enemy. This is one of the greatest stories of the Old Testament. It is found in First Samuel, Chapter 17.

Class Activities:

1. Bring to class a picture of Jesus talking with the young ruler.
2. Dramatize the conversation between Jesus and the ruler.
3. Give a brief talk to the class on this text: "Whosoever will be chief among you, let him be your servant." (Matt. 20:27)
4. Relate an example to show that real happiness comes only through service to others.
5. From history or literature, select and tell about a character who failed to achieve fame, power, or wealth because he desired always to be served, not to serve others.

REVIEW ANSWERS

For September 28, 1941

A.

(Note to the teacher: Give credit for any reasonable answer.)

1. their king.
2. walking on the water.
3. of the loaves and fishes.
4. Moses and Elijah.
5. giving sight to one born blind.
6. the Good Samaritan.
7. the Prodigal Son.
8. raising Lazarus from the dead.
9. send them away.
10. sell what he had and give to the poor.

B.

1. (3); 2. (1); 3. (3); 4. (2); 5. (3); 6. (1); 7. (3); 8. (2); 9. (3); 10. (1).

C.

The blank spaces should be numbered as follows: 5, 4, 10, 7, 6, 2, 8, 9, 1, 3.





Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman; Marion G. Merkley and Archibald F. Bennett

OLD TESTAMENT STORIES For Boys and Girls 10 and 11 Years of Age

GIDEON, THE HUMBLE

Lesson 33. For September 7, 1941

"I will not rule over you, for God is your king."

Objective:

To encourage humility and prayerfulness in the work we undertake.

Point of Contact:

Use models of Gideon's weapons—the pitcher covering the torch, and a trumpet.

Lesson Enrichment:

There are few stories in the Old Testament that contain more dramatic episodes than the story of Gideon: the fleece, the test at the stream, the choice of weapons, the soldier's dream, the attack and rout,—these are favorites. But because of this the teacher must remember we have an objective—to encourage humility—and must not be led to spend too much time on the side issues and dramatic details.

See what a humble man can do when God is with him! Note the moral lapses of the age. Gideon's own father worshiped idols. Yet note his reasoning in defense of Gideon.

Gideon was a man of his time. He doubted! He had to be shown! He learned very slowly what power the Lord possesses to bless. However, when Gideon did finally make up his mind to follow the Lord, he was ready to fight the Midianites single-handed, if the Lord said so. He trusted the Lord, and the Lord did not fail him, but used Gideon to perform a great work.

Parallels to Gideon may be found in Luther, the miner's son; Joan of Arc; Daniel Webster; Andrew, the fisherman; Paul, the tentmaker.

1. When faith in God fills a humble man's heart, he can go out with courage to meet the most difficult task. Remember, the world needs humble men—as much or more than it needs courageous men. 2. Moses doubted his ability to perform, as Gideon did, but when doubts were banished, and they were willing to try, God gave them victories. 3. The greatest deeds in the world have been performed by the humblest of people. Think

of the work of Jesus, Joseph Smith, John the baptist, Nephi, etc.

Activity:

"Gideon's Warriors," an appropriate title for a club, with great possibilities. What would be their motives and their activities? Gideon gave help to a down-trodden people. He listened to the counsel of the Lord. His warriors followed with watchful eyes. Their desires were for "good" to triumph over evil. He would accept no rewards of an earthly nature. Think it over! Let the pupils discuss it too!

Expected Outcomes:

1. A realization that the Lord may have a work for me. 2. What do I need to do so He can use me? 3. Take steps toward God's service.

Assignment:

Complete your family group record.

SAMSON, THE GIANT WEAKLING

Lesson 34. For September 14, 1941

"The child shall be a Nazarite unto God from birth."

Objective:

To serve the Lord, we must learn to control the body and the mind.

Point of Contact:

1. Talk about prize-fighters. Lead the students to feel that physical strength is a good thing; but a strong body is given for a purpose, and to spend a lifetime, planning to whip one's fellows does not yield high spiritual dividends.

Cardinal Wolsey, the religious advisor to Henry VIII of England, neglected the church to help Henry in his worldly ambitions. Wolsey died a broken-hearted, disappointed man. The king had turned against him; he was in disgrace with the church. At his death Wolsey said, "Had I served my God, as I have served my king, I would not have been brought in disgrace to my grave."

Lesson Enrichment:

Samson's exploits were all single handed. He did not attempt to lead Israel at any time. It seems strange that such a self-willed fellow could be used by the Lord at all. He was certainly a very imperfect man, but when he turned to the Lord, the Lord blessed him. Note how many times he could have been helpful to his people. The stress may be placed upon the loss of opportunities, the negation of self-control. Samson was a popular hero; he might be compared to Hercules, or Hereward the Wake; all were strong, but very imperfect.

Avoid all reference to the sex problems of Samson with this age. With older students that feature of Samson's life might be used with profit, not here.

The Philistines were a powerful, warlike, and highly civilized people that came from the Island of Crete, and settled along the coast of Canaan. In some respects they were superior to the Israelites, but David was finally successful in conquering them.

Possible Methodology (Outline):

1. Samson's Dedication: What did it mean?
2. Samson's fitness for his tasks. What were his exploits that demonstrated this?
3. Samson's weakness. Like Achilles, Samson had a weak spot—his choice of, and association with, evil companions. Note the tragedy of this in so many lives.
4. How could God use such a man? The Lord would prefer us all to be perfect, but he does His work through us as we are. See the necessity to be of the type that God can use best.
5. How can we gain self-control? Live in an atmosphere where sin cannot exist.

Expected Outcomes:

1. Be alert to avoid evil company.
2. Stay away from such books as cause us to do wrong and to think wrong.
3. Determine to live in such a manner that God can use us whenever he calls. We should hate to have Him call us at the time we were saying something mean, evil, or untrue.

RUTH, THE GIRL FROM MOAB

Lesson 35. For September 21, 1941

"Thy people shall be my people, and thy God, my God."

Objective:

To teach loyalty to things that are good; it brings rewards in happiness, friends, and the approval of the Lord.

Point of Contact:

Find out how many have parents, grandparents, or other relatives that came to Zion from other countries. In what ways have they been blessed? What advantages do they see in Zion, over what they would have now in their home lands?

The picture of Ruth, or other pictures of gleanings might be used.

If possible a sickle, a scythe, or other ancient harvesting implements should be brought to class. A bundle of wheat might be brought also; and possibly some man would come and show how the grain was tied up into bundles without the use of twine. Emphasize that the work was hard. It was no lark or pleasure trip that prompted Ruth's loyalty.

Lesson Enrichment:

Although Ruth was not an Israelite, she had such admirable qualities, and believed in the Lord so completely when taught by Naomi, that she became an ancestor to Jesus. What a lesson to some of us who become snobbish in our attitudes. If we wish to convert people, we must win their friendship and confidence. It cannot be done unless we are honest, sincere, and loyal to the principles to which we are trying to convert other people. How foolish it would be for a missionary to attempt to preach the gospel to others, and show the advantages of the Mormon way of life, if he went out tracting while smoking cigarettes. Naomi loved the Lord. She inspired confidence in others. Ruth accepted her teachings and remained loyal to them.

There is no place in the life of a loyal worshiper of the Lord for mean, catty, cruel, jealous, or snobbish acts. The Spirit of the Lord teaches us to Love. Loyalty to His teachings prompts us to remove evil from our hearts.

Possible Methodology:

Special reports might be made on the interesting customs illustrated in the story: 1. How the clan absorbs the young woman upon her marriage. 2. Transfer of property. Other reports might show paralleled stories of love and loyalty: Orestes and Pylodes, the Crusaders, the Pioneers.

Expected Outcomes:

1. New loyalty to friends, parents, church.
2. A realization of the part loyalty plays in our lives if we want happiness.

Assignment:

Start your personal pedigree chart.

ELI, THE HIGH PRIEST

Lesson 36. For September 28, 1941

"Them that honor me will I honor, and they that despise me shall be lightly esteemed."

Objective:

To show that kindness may be overdone; that firmness in rebuking evil is a mark of wisdom.

Point of Contact:

It would not be difficult to prepare a model of the animals pulling the wagon on which the ark is taken back to Israel after the Philistines refuse to keep it longer. Models may be secured very reasonably at Woolworth's or similar stores in the larger centers; or they may be cut out of cardboard, and painted. The children would love to do it with your help. Special preparation for dramatization might be made for some episode presented in the story: The "Fish-god"; Eli on the Wall; etc., these have rich possibilities if carefully handled.

Lesson Enrichment:

This lesson gives a fine opportunity to teach family love, and respect for parental authority. Attention should be called to the innumerable times the Lord has disciplined Israel. Yet the Lord loved Israel; in fact, God sent His only begotten Son into the world to suffer death because of His love for mankind.

How should we act then, when our parents refuse our requests? If we continue our demands for picture show tickets, is it respectful? kind? how may we expect to be treated? Sometimes our parents give in just as the Lord did to Israel's repeated request, but it wasn't for their good.

Eli had two sons whose lives were very evil. His over-dose of kindness killed them and him too.

Expected Outcomes:

1. More respect for the requests of parents. 2. A realization that correction may be kindness. 3. To be kind, but determined in doing right.

Assignment:

Continue to the Personal Pedigree chart.

Genealogical Training (Continued from page 374)

- d. Canvass state and national records.
- e. Study printed volumes.

V The Life Story of Thomas French.

- a. Ancestor of Pres. Grant and Pres. Irvins.
- b. Wealth of information found
- c. The printed genealogy.
- d. Summary of biographical data gained.
- e. Arrangement for the life story.

VI Substantiating Documents.

- a. Excerpts from Quaker records.
- b. Extracts from deeds.
- c. Wills, inventories and administrations.
- d. Bible record of Thomas French.

ning through diligent, discriminating and painstaking research. Show how they have used pictures and human interest stories to enliven the record.

Discussion Thoughts:

1. *Assignment:* Find by your efforts in correspondence or research one new progenitor not before known to your family.

2. *Assignment:* Write a concise history of one line of your ancestry from the earliest known progenitor to the present time. Be careful to base your statements on established facts. Utilize illustrations, anecdotes and character-revealing incidents wherever obtainable.

Suggested Method:

Begin with the desire of each member to write a truthful, interesting and well documented history of one family line. Discuss in class the general method to follow to obtain facts, interesting bits of life stories, copies or photographs of record which prove the statements made in the sketch, and the proper arrangement of the material amassed.

Use the example of the Thomas French genealogy as proof of what a wonderful record can be prepared from a meagre begin-

REVIEW

For September 28, 1941

Check up on the progress made by members in completing satisfactorily all the assignments made during the entire course. Seek in any periods which remain before the close of 1941 to apply methods demonstrated and the use of sources explained in the solution of individual problems of class members.



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg and Albert Hamer Reiser

Subject: WHAT IT MEANS TO BE A LATTER-DAY SAINT
For Boys and Girls 8 and 9 Years of Age

JOSEPH F. SMITH

Lesson 33. For September 7, 1941

Again the purpose is to encourage the children to follow the example of a faithful Latter-day Saint and to desire to be like him. This time the example and the illustrations of what it means to be a Latter-day Saint are taken from the rich, inspirational life of Joseph F. Smith, the Sixth President of the Church.

Observe that this character is approached through the events of his own childhood, in the hope that this approach will be especially interesting to the children of these classes. The career of Joseph F. Smith is unusually full of human interest and kindness, because he was an orphan. His noble father was killed when Joseph was very small and his mother died when he was 14 years old. This and his pioneer experiences made him a very kindly, affectionate and sympathetic man. He was deeply interested in all people in distress. He was a hard worker and an ardent missionary. As a diligent and faithful worker in the Church, he had much valuable experience. He was very well trained to be the President. The Lord again showed His love for the Latter-day Saints by choosing Joseph F. Smith.

There will very likely be people living in your community who knew President Smith. Arrange with them to tell about his lovable kindly nature and his tender interest in children. They can no doubt tell many other interesting things about him in support of the purpose of this lesson.

By all means let the children read this lesson and follow up the reading with other stories.

Make a special point of the fact that President Smith was the last president of the Church who saw and talked with Joseph Smith. The president who succeeded him is like us, he has not seen nor heard Joseph Smith, but he loves him and believes in him with the same enthusiasm and fervor that all the presidents have possessed, and just as we can, the more we know about him.

This point puts before us the underlying objective of the remaining lessons: the more we know about Joseph Smith and the restored Gospel the more certain we are that he was a prophet of God, and that the Gospel is true.

It should be the teacher's purpose to add lesson upon lesson and illustration to illustration to support this truth.

Essentials in Church History, Comprehensive History of the Church, Vol. I; L. D. S. Biographical Encyclopedia and The Life of Joseph F. Smith, are rich sources of historical detail relating to the life and administration of President Smith. The last named book, written by Elder Joseph Fielding Smith, is an excellent, intimate, detailed and sympathetic account of the career of this great and good man.

HEBER J. GRANT

Lesson 34. For September 14, 1941

With this lesson teachers have another opportunity to bring before the children an example of faithfulness, integrity, unselfishness, diligence, love for Joseph Smith, love for the Gospel, and for the Lord.

This lesson can be made interesting by beginning with the details of the life of President Grant taken from the experiences of his boyhood. When he was 9 days old he was orphaned of his father. Can you impress upon the children that President Grant was so young when his father died that he never knew his father.

His mother proved to be a very powerful influence and a great inspiration to him. Lesson 13, entitled "Self-Reliance" was based upon the self-reliance of President Grant's mother and the self-reliance which he learned from her. Use these two lessons together.

Other points to emphasize are his very active missionary labors and his testimony of the inspirational attitudes of the Presidents of the Church who preceded him. His special interests, for example, his sympathy for people in distress and need as shown in practical tangible ways, his love for children and young people, his enthusiasm for the *Book of Mormon*, his ardent preaching of the Word of Wisdom are also worthy of emphasis.

Current and recent past issues of Church Magazines and of *The Deseret News* are rich in story and illustrative material on his life and accomplishments.

The October General Conference of the Church is approaching. Can you make arrangements to have the children listen over

the radio to the conference proceedings broadcast on Sunday morning of October 5, 1941? Begin now making arrangements. If radio reception where you live is impossible, write to the Deseret Book Company for a copy of the latest conference pamphlets, containing verbatim reports of the addresses of the General Authorities in the Tabernacle and read some of these to the children when you study about each one of them. It is sincerely hoped that your class can hear the President of the Church as well as many of the other Church leaders.

THE COUNSELORS TO THE PRESIDENT

Lesson 35. For September 21, 1941

The purpose underlying the preceding lessons continues through this lesson and into those following in this course. It is to place before the children examples worthy of emulation in faithfulness, devotion, integrity, uprightness and enthusiasm for the Gospel of Jesus Christ. These lessons will reiterate fundamental principles of the Gospel. There will be a fascinating variety of people, experiences, testimonies, but nevertheless a unified emphasis upon the principles of the restored Gospel, the prophetic power of Joseph Smith and the divinity of the Savior and His mission.

The teacher is urged to take full advantage of every opportunity to emphasize these fundamentals.

Since the subjects of the remaining lessons are living men, the sources of information about them from books are few, but magazine articles written by or about them are many. Scan the recent past and current issues of the Church magazines and *The Deseret News* for up to date material on each of them. Wherever possible arrange to let the children hear them in stake conference or over the radio at general conference time or on the Church Sunday evening hour.

Arrange for each lesson a reading period to get the brief account of each one's life before the children. Bring out with special fervor and emphasis the importance of the message of each one as quoted in the Manual.

In this lesson the careers of President Grant's counselors, J. Reuben Clark, Jr., and David O. McKay afford excellent material. Bring out as many of the details as possible from the experiences of these men. Encourage the children to emulate them, to heed their counsel and to think about what they say.

These lessons will help the child to understand the general organization of the Church with the First Presidency, Council of the Twelve Apostles, First Council of Seventy and the Presiding Bishopric constituting the General Authorities. Show them the outline of ward and stake organizations.

SPECIAL FRIENDS

Lesson 36. For September 28, 1941

This lesson introduces a unit including the brief accounts of the careers of the members of the General Authorities of the Church, first the present quorum of Twelve Apostles. The immediate purpose of this lesson is to show that the Church is organized after the pattern of the ancient Church with Apostles, like the ancient apostles, and seventies, etc.

The special mission of the apostles is that of messengers sent out to bear their testimonies to the people of the world about Jesus.

This lesson assembles in simple and brief form the message about the resurrection of the Savior and the restoration of the Gospel, the messages which the modern apostles are sent out to proclaim.

Have the children read the lesson carefully. Go over for emphasis the fact that the message of the apostles today is the same as the message of the Ancient Apostles. Bring out the appearances of resurrected beings and show how much more the Latter-day Saints know about the resurrection than do other people.

Stress the importance of the testimony of the Holy Ghost.

Note the suggestion about listening to the apostles over the radio. Many of these brethren visit in the stakes and the missions at conference time. If possible arrange to have the parents of the children take them to conference so they may see these brethren and hear them speak.

HOME

"The domestic relations . . . in our present existence are worth more than all other social ties. They give the first throb to the heart, and unseal the deep fountains of its love. Home is the chief school of human virtue. Its responsibilities, joys, tears, hopes and solitudes form the chief interest in human life."—Channing.



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry

For Children 6 and 7 Years of Age

LESSONS FOR SEPTEMBER, 1941

WORD OF WISDOM

WISE AND FOOLISH THINGS WE DO

- I. What We Eat. Self-control in selecting food that keeps us well.
- II. What We Drink. Self-control in selecting drinks that keep us well.
- III. Our Rest, Relaxation, Sleep. Home standards.
- IV. Our Play and Recreation. Self-control in selecting wholesome play and recreation.

Objective:

To classify our acts as to "wise" or "foolish" and to develop a willingness to accept standards given by wiser people, who are qualified to speak.

OUR BOOK OF HAPPINESS, THE WORD OF WISDOM

Lesson 36. For September 7, 1941

Objective:

To evaluate the different foods we eat and to gain self-control in selecting foods that help us to be well.

Text:

Matt. 5:44; Doctrine and Covenants, 89; Exodus 35:21.

Song:

"In Our Lovely Deseret," D. S. S. Song Book; "The Word of Wisdom," Little Stories in Song, Deseret Book Co.

Pictures:

As suggested in Lesson Material. Also charts and pictures of foods to be used and foods not to be used.

Memory Verse:

The Word of Wisdom teaches us
The things we all should eat.
God gives us fruits of many kinds,
He gives us milk and wheat.

DANIEL REFUSES THE KING'S WINE

Lesson 37. For September 14, 1941

Objective:

To study and evaluate the different drinks used by different people and to develop self-control in selecting drinks that help to keep us well.

Text:

Daniel 1:5-20.

Songs:

"In Our Lovely Deseret," D. S. S. Song Book; "The Word of Wisdom," Little Stories in Song, Deseret Book Co.

Pictures:

Charts and clippings of drinks that are good for us and drinks that are harmful.

Once a long, long time ago, several young boys were taken on a long journey, far away from their homes. These young boys had lived in Jerusalem, and belonged to the Children of Israel.

But King Nebuchadnezzar had come to their country to make war upon it, and he had won the battle. Besides taking many prisoners when this king went home, he took many treasures from the temple of God. These he was going to use in the temples to his gods of wood and of stone.

As well as being a great warrior, Nebuchadnezzar was a great ruler. He had an idea that it would be a fine thing for him, as well as for some of these boys if they lived in his palace and learned to be his attendants. So he told the chief of his servants to choose carefully four young men. They must be fine looking, strong young fellows of royal blood. They must be clever in their studies so they could learn a new language and new customs. That is how it was that Daniel and his three dark-eyed, ruddy-cheeked friends were taken on this long journey to a new home, in the palace of a new king.

When they arrived the chief of the king's household gave them a lovely place to sleep. He told them that they were to have food from the king's table, and drink some of the king's wine, out of cups of gold and of silver. Some boys might have thought this was going to be wonderful, but it made these four boys sad. They said to themselves, "What shall we do? Our mothers have taught us that if we wish to be strong and handsome we must eat simple food with plenty of vegetables, greens and fruits, and pure water to drink. And now we are to be made to eat heavy, rich food and to drink wine. Alas, such food will make us fat and lazy and we will lose our strength. O, would to God our mothers were here to help us!"

These boys had always been taught to pray. At night and in the morning, they raised their windows and turned their faces

toward their homes. They knelt down and asked God to give them strength to do the right, and to help them to live as they had been taught to live.

When the king's servant brought a great tray of silver dishes filled with much meat, and rich food, and wine to drink, Daniel made up his mind that he would not touch it. He said in a polite way, "Please do not make us eat this food. We do not like it. Give us green vegetables and fruit and bread like we used to have at home."

Then the king's servant answered, "I fear my lord the king. He has sent you this food that you may grow stronger and handsomer every day. He may kill me, if I do not give it to you."

And Daniel who knew that simple food would make him strong and plump, said, "Give us a ten-day trial, we pray thee. Then bring us here with the boys who eat the king's food, and see for yourself which group is the stronger, and best to look upon."

And the king's servant, who loved Daniel, said, "Very well, we will try it for ten days."

At the end of the ten days, the king's servant looked at the four boys, and then at the boys who had eaten of the king's food; and what do you think had happened? The faces of the four boys, Daniel, Shadrach, Meshach and Abednego, were rosier and plumper; their bodies looked stronger and their eyes brighter than those of any of the boys who had been living on the king's food. So the servant was satisfied. At the end of the time when the king said his servant should bring them to him, they went before Nebuchadnezzar. He sat on a high golden throne and before him stood the boys of his kingdom with Daniel, Shadrach, Meshach and Abednego. The king saw that the four boys were taller and stronger than all the others, but that was not enough. He wanted to find out how much they knew. So he asked them questions. To his surprise, Daniel, and his three friends not only answered all questions far better than the other boys, but they knew ten times as much as the wisest men in his kingdom.

And so he found out the same thing that the Lord had promised us in the "Word of Wisdom."

Do you know what that promise is?

MOSES, THE WISE LEADER

Lesson 38. For September 21, 1941

Objective:

To study the need for rest, relaxation and sleep and to engender a desire in our children to obey those in authority who set up home standards regarding such.

Songs:

Same as last Sunday and "Obedience," *Little Stories in Song*, Deseret Book Co.

Memory Verse:

Two little eyes to look to God,
Two little ears to hear His word,
Two little lips to sing His praise,
Two little feet to walk His ways,
Two little hands to do His will,
One little heart to love Him still.

Text:

Exodus 3.

References:

Primary Leaflets for past years; Hurlbut's *Story of the Bible; Life Lessons for Little Ones*.

When Moses had grown to be a young man, he left the palace of King Pharaoh and went to live in the land of Midian. There was a priest in Midian by the name of Jethro. He had a number of beautiful daughters. One of them was named Ziporah. Moses fell in love with her and married her. He used to go out in the desert, tending the sheep of his father-in-law. One day he was camped at the foot of a mountain called Mount Horeb.

As he looked around he saw a strange sight, the like of which he had never seen before. A short distance from him was a bush, which seemed as if it had caught fire. Moses arose and went toward the burning bush. You can imagine how surprised he was when he got near it to see that it was not burning.

As he stood gazing at the strange sight, a voice spoke to him, seemingly out of the midst of the bush. It was the voice of the Lord. That which Moses thought was fire was the glory of the Lord. The Lord said to Moses, "Moses, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

MOSES, THE WISE LEADER

Lesson 39. For September 28, 1941

Objective:

To exercise self-control in selecting wholesome play and recreation and to co-operate with those who lead in such enterprises.

Text:

Exodus 3:1.

Songs:

"God's Love," *Little Stories In Song*, Deseret Book Co. "Remember God is Watching You;" "God Is Near," Lesson Material.

Memory Verse:

Remember God is watching you,
For whether wrong or right,
No child in all this busy world,
Is ever out of sight.



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck

For Children 4 and 5 Years of Age

LESSONS FOR SEPTEMBER, 1941

THEME FOR THE MONTH

WORD OF WISDOM

WISE AND FOOLISH THINGS WE DO

The first lesson in the Manual, for this month, lesson 35, was used last Sunday, in as much as there were five Sundays in August.

LEARNING TO LIKE POI

Lesson 36. For September 7, 1941

Objective:

By keeping the Word of Wisdom we gain physical, mental, and spiritual strength.

Review of Last Sunday's Lesson:

Review the result of obedience to the Word of Wisdom as it pertains to our daily actions, actions that affect our health, our treatment of neighbor and our preparation for the time when we will live with our Heavenly Father.

The story, "The Tower Of Babel," tells of the foolish actions of the people of that time. Compare them with the "way of living" offered us in our Word of Wisdom.

Lesson Development:

(Food that keeps us well and food that makes us ill.)

Bring to class a collection of food pictures. Choose colored ones in the magazines. Discuss them and classify into two groups: Wise Foods, Foolish Foods. Those that are doubtful, save for further discussion. Save the collection for next Sunday's review.

Lesson Story:

"Learning To Like Poi."

Experience of Brother George Q. Cannon, as it is developed in the Manual.

Songs:

"The Word of Wisdom," "Obedience," in *Little Stories In Song*.

HOW BESSIE KEPT THE WORD OF WISDOM

Lesson 37. For September 14, 1941

Objective:

By obedience to the Word of Wisdom we will gain physical, mental, and spiritual strength.

Review of Last Sunday's Lesson:

Paste pictures of "Wise Foods," chosen last Sunday, on a large wall chart. Save a small space for "Wise Drinks," to be discussed and chosen in today's lesson.

Lesson Development:

(Drinks that keep us well and those that make us ill.)

Present pictures, one at a time, of things to drink which may be bought at the stores or made at home. Magazine advertisements afford the best source of these pictures.

Emphasize the value of home-made drinks made from the juice of fruits and vegetables. Juice from lemons, oranges, grapefruit, grapes, and tomatoes and the juices of the vegetables may be extracted at home. Emphasize also the value of milk and butter-milk.

What Has God Given?

The Water

(Supplementary Story from *The Book of Life*.)

Did you ever get thirsty, very, very thirsty? What did you do? You got a drink of fresh, cold water. Suppose there were no water to drink? By and by you would be ill and suffer very much. People die if they cannot get water.

We get water out of pipes in our homes. It comes into the house through pipes under the ground. Not so long ago people had to get water from the streams that ran from the hillsides. Some still do.

Do you know how the water gets into the pipes?

Billy knows, because once he rode with his daddy to a large reservoir up in the canyon. His daddy told him that a great pipe comes from the bottom of the pond away down to the city, and all the water we use comes through it into our small pipes at home.

"Yes, but where does the water in the reservoir come from?" asked Billy.

"The rain soaks into the ground and creeps along in little streams till at last it comes out in nice, cold springs, all fresh and clean from under the ground. When there are mountains, the melting snow runs through the canyons to the reservoir," explained daddy.

"And where do the rain and snow come from?"

"God has so made water that when the sun shines bright and warm, some of it is taken up into the dry air. We cannot see it. Up in the air where it is cold, we see clouds floating in the sky. By and by the clouds turn into drops of water and come down as rain and snow.

"So we have nice cold water to drink and God gives it to us.

"Pure cold water is the drink,
We do truly, truly think,
For all the living things that
God has made."

Lesson Story:

"How Bessie Kept The Word Of Wisdom."

Bessie was going on a visit. Mr. Swan was waiting for her outside in a new spring wagon. He was going to take her to his home in the country. Father carried her valise and placed it in the wagon. Then Bessie gave mother and father each a kiss and climbed up beside Mr. Swan. They drove through the country streets and at last into the yard. Mrs. Swan came out to meet them.

Mr. Swan took Bessie all over the farm and she saw the chickens and pigs and cows and sheep. Then they were called to supper, and Bessie was so tired that as soon as it was over she went to bed. She awoke up early in the morning, jumped up and dressed and ran out to see the bright sun and to breathe the fresh morning air. Then she came in with a cheery good morning and got ready for breakfast.

When she sat up to the table she saw such a dainty little cup and saucer by her plate. She wondered what she was going to have in it. When Mrs. Swan poured out some steaming hot coffee little Bessie was very much surprised and said cheerfully, "Oh, Mrs. Swan, if you please, I don't drink coffee." "You don't drink coffee! Well, my dear, you'll just have a little, won't you? It will not hurt you." "No thank you. My mama and papa never use coffee, and they would not like me to use it, because it is not good for me." Mrs. Swan smiled kindly and poured the coffee back. After breakfast was over Bessie went out of doors and had such a good time feeding the chickens, playing with the kitten, gathering some flowers and helping Mrs. Swan pick some berries. At dinner time Bessie went to the table with a great big appetite.

There was the same dainty cup in the same place as it was in the morning, and she won-

dered if she were going to have some of that nice, sweet milk she saw in a pan on the pantry shelf. She just sat and waited. Pretty soon Mrs. Swan came in with the teapot and poured some in Mr. Swan's cup and then started to pour some in Bessie's, when Bessie exclaimed, "Oh, Mrs. Swan, I—I never drink tea either." "Don't drink tea and don't drink coffee! Why, my dear child, what do you drink?" "I just drink water and milk," answered Bessie. "But my dear child," said Mrs. Swan, "you ought to have a warm drink." "Oh, no, Mrs. Swan; my Sunday School teacher says that Heavenly Father does not want us to use tea. We may use it sometimes for medicine, but not for food."

Mr. Swan looked at Bessie and said, "I wish someone had taught me not to drink tea or coffee when I was a boy."—Adapted.

Supplementary Story:

"How Harry Helped Grandpa."

One cold winter morning Harry sat beside his grandpa, eating his breakfast. What a good breakfast it was! Cereal, eggs, toast, and milk for Harry and exactly the same for grandpa, except that grandpa had coffee in his cup instead of milk. Harry thought that he would like a cup of coffee, like grandpa's, but mother knew that it is not good for little folks or big folks either. So she told Harry to play a game with a coffee cup and have a surprise on the kitty. Kitty likes milk, and there she sat by the kitchen door waiting for her saucerful for breakfast. What do you think Harry did? When grandpa was not looking he poured grandpa's coffee into the kitty's saucer. The kitty sniffed and smelled and mewed.

That's not milk, me-ew, me-ew; such bad stuff will never do. And the kitty coaxed harder than ever for her morning milk.

Harry's little pet piggy wanted his breakfast, too. And when Harry tried the coffee cup game on him, he just screwed up his funny little nose and grunted.

"This is what I call a dirty dig."
But how happy he was to get his warm milk.

"Well, well," said grandpa—

"It's not good for the cat
She showed us that.

The pig's right particular, too!

For strong healthy lads

And wise, old grand-dads.

Fresh milk is the best, that's true."

Songs:

"The Word of Wisdom," "Obedience,"
in *Little Stories In Song*.

THE WISE AND FOOLISH VIRGINS

Lesson 38. For September 21, 1941

Objective:

To develop an understanding of the value of rest and an appreciation of the standards given by wiser people on our Word of Wisdom.

Review Of Last Sunday's Lesson:

1. "How Bessie Kept The Word of Wisdom," may be retold by the children, by careful questioning from the teacher.

2. Each child in turn may point to his favorite drink among the "Wise Drinks," pictured on the wall chart, completed last Sunday.

3. Discuss the drinks we have had during the week. Which were wise? Paul had orangeade with his hot dog when daddy treated the family the other evening.

Lesson Development:

(Rest, relaxation and sleep. Need for them.)

"Early to bed and early to rise
Makes us healthy, happy and wise."

1. Discuss the meaning of rest. Resting is not always sleeping. Decide that the night is the real sleep time. How many hours do we need to sleep to grow as we should? Talk of the value of a "nap" during the day.

2. Have a clock in class and help the children to show the hour each goes to bed. Then each may point to the getting up time also.

3. Let the children tell how they awaken. Does mother have to call? Talk about the difference in our feelings at wake up time, when we go to bed early and when we go to bed late.

4. Discuss factors necessary to a good night's rest—a comfortable bed, plenty of fresh air, quiet.

5. If it is necessary to eat or drink before going to bed what would be wise to take?

6. How can we co-operate with others who are resting? Move about quietly when near them. Play away from the part of the house where they are resting.

7. Pin on the front of each child a paper clock face, the hands drawn with crayon, showing the wise bed-time for little children.

Lesson Story:

Matt. 25:1-12.

Carefully follow this lesson story developed in the Manual.

Supplementary Story:

"The Go-Sleep Story."

"How can I go to bed," said Penny, the

flossy dog, "till I say good night to Ray? He gives me bread and milk, and pats me gently. It is bedtime now for dogs and little boys. I wonder if he is asleep?"

So he trotted along in his silky white nightgown till he found Ray sitting on mother's lap on the porch, and she was telling him this little go-sleep story.

"The doggie that was given him to keep,
keep, keep,
Went to see if little Ray was asleep, sleep,
sleep."

"How can we go to bed," said Snowdrop and Thistledown, the kittens, "till we have once more seen little Ray? He lets us play with his blocks and ball and laughs when we climb on the table. It is bedtime now for kittens and dogs and little boys. Perhaps we shall find him asleep."

Now this is what the two little kittens heard:

"One doggie that was given him to keep,
keep, keep,
Two cunning little kitty-cats, creep, creep, creep,
Went to see if little Ray was asleep, sleep,
sleep."

"How can we go to bed," said three little bunnies, "till we have seen little Ray? Then away they went in their white velvet nightgowns as softly as three flashes of snow. When they got to the porch they heard the same story:

"One doggie that was given him to keep,
keep, keep,
Two cunning kitty-cats creep, creep, creep,
Three pretty bunnies with a leap, leap, leap,
Went to see if little Ray was asleep, sleep,
sleep."

"How can we go to bed," said four little chicks, "till we have seen little Ray once more? He scatters crumbs for us and calls us. Now it's time for chicks, rabbits, kittens, dogs and little boys. Ray must be fast asleep."

Then they ran and fluttered in their downy yellow nightgowns till they came to the porch. But little Ray was not there. He had gone to bed when mother finished the "Go-sleep" story:

"One doggie that was given him to keep,
keep, keep,
Two cunning kitty-cats, creep, creep, creep,
Three little bunnies with a leap, leap, leap,
Four downy chicks crying peep, peep, peep,
All saw that little Ray was asleep, sleep,
sleep."—Eudora Bumstead.

DAVID, THE SHEPHERD BOY

Lesson 39. For September 28, 1941

Objective:

To discuss and evaluate the recreational activities we experience, and to develop a desire to choose the wise ones.

Review of Last Sunday's Lesson:

1. Begin the review by writing on the blackboard the verse—

"Early to bed, etc."

Discuss how we are made healthier, happier and wiser by obedience to this part of our Word of Wisdom.

2. Let the children underline the words healthy, happy, wise. Stress the "wise."

3. Note the late comers to Sunday School this morning. Learn if the tardiness was due to parents or children getting to bed late on Saturday night.

Lesson Development:

(Our play and recreation; what and where?)

1. What do we play—

With toys (scooters, skates, dolls, etc.)

Games, running games, floor and table games, imitation games (e. g., house, cop and robber, school, scenes from the movies, radio plays, etc.)

2. Where do we play—

Home?

Neighbor's?

Park?

City playgrounds?

School grounds?

Vacant lot?

3. After naming what and where we play, decide which of the games we play are wise or foolish and why it is wise or foolish to play in the above named places..

Emphasize that where we play should be largely determined by what we play and the community facilities for our recreation.

Talk about the health, mental and spiritual values in the right kind of play.

4. Talk about the movies and radio programs we see and listen to. Teachers should comment on the current picture at the local show house, helping the children who have seen it to point out the good features in it. She should limit and guide the discussion so as not to make it an exciting retelling of the show. Teacher should acquaint herself with the radio programs which are suitable for children and encourage them to listen to them.

Lesson Story:

"David The Shepherd Boy," I Samuel 16: 11-21; *Life Lessons For Little Ones*, Second Year.

1. Present picture No. 93 of the set of Colored Pictures For Nursery, Kindergarten and Primary.

2. Emphasize the point that David needed no movie or radio to provide recreation for him. He loved his harp and thought it fun to play the music to bring pleasure to others.

Songs:

"Every Sunday Morning," "Closing Prayer," from *Little Stories In Song*.

For These I'd Pray

By May Weight Johnson

I would not pray for wealth of gold
Nor gaudy material things,
But for boldness of spirit
To face the light each new day brings.

I'd pray for unfaltering courage
To help me on my way,
For health of body and peace of mind
For these, Dear Lord, I'd pray.

I'd ask for heavenly guidance
To bear my consignment here,
And for unfailing belief
That faith and hope are near.



Nursery Class



General Board Committee: Marie Fox Felt
For Children Under Four Years of Age

PURPOSE FOR THE MONTH

The Word of Wisdom. The wise and foolish things we do.

Read Section 89, *Doctrine and Covenants*. For suggestions on the development of lesson 35, which is the beginning of this Word of Wisdom group of lessons, see the previous issue of *The Instructor*, in which appears the August material. As it happens, some years have four Sundays in August and five in September. This year happens to be the reverse. For this reason we began the Word of Wisdom lessons on the last Sunday in August.

As you will note, we have used as our base Section 89, of the *Doctrine and Covenants*. We have attempted, also, to lay a foundation, that the child himself may be able to decide which for him is wise or foolish. For this purpose we began with a discussion of what we as little children can do. In the discussion those actions which are wise and acceptable receive the approval of the teacher and the group. Those which are unwise and foolish will be so classed by the group and those pictures which exemplify these will be kept separate from those depicting the wise and desirable things to do. We then bring Jesus closer to the children by showing pictures of Him as a child and discuss what He did. He is our example. We also are, or should be, examples to the children of what is right and wise to do.

Upon this base we continue our discussion.

THE SICK KITTEN

Lesson 36. For September 7, 1941

Objective:

1. To discuss and evaluate the different kinds of food we eat.
2. To classify them into wholesome and unwholesome groups.

"And again, verily I say unto you, all wholesome herbs, God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving.

"Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving, nevertheless they are to be used sparingly; and

it is pleasing unto me that they should not be used, only in times of winter or of cold or famine.

"All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven and all wild animals that run or creep on the earth. And these hath God made for the use of man only in times of famine and excess of hunger.

"All grain is good for the food of man; as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground."—*Doctrine and Covenants*, 89:10-16.

With this passage as our guide, given us by our Heavenly Father, let us present pictures of the foods common to our locality. Encourage the children's reactions and contributions. Do not pay much attention if, for instance, some child speaks up to say "I do not like spinach." Our discussion is of what is or is not good for us to eat and not what we do or do not like.

After your pictures have been presented and discussed, why not re-enforce the lesson by making a chart. Have with you two pieces of plain paper. Label one "We are wise when we eat these." Label the other, "We are foolish when we eat these." Permit the children, one at a time to choose a picture, tell which chart it belongs on, and then mount it there if he is correct. If he is mistaken, permit the other children to aid him in knowing whether to mount it under "wise" or "foolish."

The story presented for this day is of a sick kitten and was selected because small animals have great appeal to small children. You will note also that the Word of Wisdom is for animals as well as people. (See verse 14). In the discussion and presentation draw or present pictures of wise and foolish things for kittens to eat.

THE PIG AND GRANDFATHER'S COFFEE

Lesson 37. For September 14, 1941

Objective:

1. To discuss and evaluate different kinds of liquids that we drink.
2. To classify them into wholesome and unwholesome groups.

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not

good neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before him. Strong drinks are not for the belly, but for the washing of your bodies.

"And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle to be used with judgment and skill. Hot drinks are not for the body or belly."—*Doctrine and Covenants*, 89:5-9.

Brigham Young said:

"The Word of Wisdom prohibits the use of hot drinks and tobacco. I have heard it argued that tea and coffee are not mentioned therein; that is very true; but what were the people in the habit of taking as hot drinks when that revelation was given? Tea and coffee. We were not in the habit of drinking water very hot, but tea and coffee—the beverages in common use. And the Lord said hot drinks are not good for the body nor the belly, liquor is not good for the body or belly, but for the washing of the body, etc. Tobacco is not good, save for sick cattle and for bruises and sores, it's cleansing properties being then very useful."—*Discourses of Brigham Young*, p. 283.

Building on last Sunday's lesson, we should have a glorious time today. In this day when people are beginning to realize the value of fruit juices as beverages it should be very easy to find pictures of these. Also the fruit itself, especially if presented as a surprise package, makes a most interesting beginning.

Pictures of fruit juices, milk, water, and tomato juice might be placed on a chart such as you made last Sunday. Label it "We are wise when we drink these." On the other, labeled "We are foolish when we drink these," paste pictures of coffee and tea. From this activity lead on into the story about Grandfather who was foolish but later learned to be wise.

GOOD-NIGHT

Lesson 38. For September 21, 1941

Objective:

1. To discuss our need for rest, relaxation and sleep.
2. To develop a few simple laws which we must co-operate with if we wish to remain healthy.

"* * * wisdom should dictate * * * to every person that if they desire long life and good health, they must after sufficient exertion, allow the body to rest before it is en-

tirely exhausted. When exhausted, some argue that they need stimulants in the shape of tea, coffee, spirituous liquors, tobacco or some of those narcotic substances which are often taken to goad on the lagging power to greater exertions. But instead of these kind of stimulants they should recruit by rest."—*Discourses of Brigham Young*, p. 291.

In consideration of the Word of Wisdom many people confine themselves to the taking of tea, coffee and tobacco. As we will note by the forgoing excerpt, from Brigham Young, rest is just as necessary to a normal life as the things mentioned in the Word of Wisdom. Rest is also something very close to the lives of small children. A new born babe sleeps the major part of every day. Children a bit older have morning and afternoon naps. Later on just one nap is taken. Still later only the night's rest is a part of the daily routine in the majority of cases. But never can one get along and keep in good health without a proper night's rest. As teachers in the Nursery Department it is our job to assist in developing the proper attitude toward sleep and rest. Best of all if we can be the means of assisting the children to rest and relax of their own free will and choice instead of resting because their parents demand that they should, we will be laying a foundation of great worth upon which the wisdom of God may build.

Our lesson Manual suggests that we show pictures of babies asleep. In connection with this we might wish to sing familiar lullabies such as the following—

1. Rock-a-Bye On The Tree Top.
2. Lullaby and good night, *Brahms*.
3. Lullaby, from "Erminie."
4. Many others found in *Fifty Favorite Lullabies* collected and arranged by Jessie Carter of the University of Chicago and published by the Whitman Publishing Company.

Wouldn't it be interesting for the little tots in your class to sing the lullaby that their mothers sing to them? You may get only a part of it, but their contribution will be of great value. You could then make a note of the various ones sung and learn them in full for future use.

Baby Jesus also slept and rested. Present picture No. 5, Nursery Set of Pictures; picture No. 9, "Journeying Under God's Care;" and picture No. 2, "The Birth of Christ," both from the set of Colored Bible Pictures available at the Deseret Book Store, Salt Lake City, Utah. At this point the teacher might sing "Luther's Cradle Hymn," page 214, *Deseret Sunday School Song Book*.

BENNIE AND DOUGLAS

Lesson 39. For September 28, 1941

Objective:

1. To discuss, evaluate and classify some of our free spontaneous play.
2. To classify them into wise and foolish or destructive acts.

"Jesus once was a little child,
A little child like me,
And he was pure and meek and mild
As a little child should be.

He played as little children play
The pleasant games of youth,
But He never got vexed if the game
went wrong,
And he always spoke the truth.

So little children, Let's you and I
Try to be like Him, Try, try try."
—*The Primary Song Book*, p. 75.

We are sure that Jesus played as we should play—honestly, fairly and wisely. Some of us are not sure, just what games Jesus played, but that is not what matters. What does matter is that His acts and His play were, without doubt, constructive and wise. Let us use Him as our standard.

This lesson, to be effective, must be based upon the things your children do when they play. We trust that by this time you have become observant, so that the pictures you present are pictures of children doing things that these children before you have done and see done. With the magic words "once upon a time" to start it off, tell the story of one picture at a time. Do not hurry. Welcome contributions and comments of the children,

even if it comes in the form of an interruption. Inhibition is not a characteristic of children of this age. As you will note, organized games are not entered into by children of this age. They are not ready for them. Free, informal, spontaneous play is the nature activity for them. It is this play that we want to consider with the children and to decide with them the wisdom of it.

Pictures such as the following might be presented.

Picture No. 5. "The Birds and Flowers."

Picture No. 11. "Child Watering Flowers."

Picture No. 14. "Playing House."

Picture No. 15. "Helping Grandmother."

Picture No. 9. "In The Meadows."

All of these are from the Cradle Roll Set of Pictures, available at the Deseret Book Store, Salt Lake City, Utah.

Other Pictures which are good are—

Picture No. 4080, "Making It Safe."

Picture No. 4077, "Fresh Daily."

These are available at the Joseph Hoover and Sons Co., Market and 49th Streets, Philadelphia, Pa. However, for these two pictures, magazine pictures of children engaged in play activities will be just as good.

At the conclusion of your lesson, with the help of the children, place on one side the pictures of children who are wise in their play and on the other, pictures of children who are playing foolishly.

Songs which may be appropriately sung by the teacher to the children are

1. Jesus Loved The Little Children, p. 1.

2. A Happy Helper, p. 8.

3. Ten Little Fingers, p. 12; All in *Little Stories In Song*.

This book is available at the Deseret Book Store, Salt Lake City, Utah.



Be A Friend

By Christie Lund Coles

In all the world it seems to me
The very nicest thing to be
Is a friend;

The thing that makes more people smile
And lets life seem the most worthwhile
Is a friend.

So if you're seeking happiness
And want to cheer and help and bless,
Be a friend.

The Funny Bone



FOR EVERYBODY

"The sense of humour is the just balance of all the faculties of man, the best security against the pride of knowledge and the conceits of the imagination, the strongest inducement to submit with a wise and pious patience to the vicissitudes of human existence."—Memoirs of Thomas Hood.

More of a Job

"Is that wife of yours as beautiful as ever?"
"Yes, but it takes her a little longer these days."

Perfect Repetition

Dorothy: "And Jack, the darling, told me I was the only girl he ever loved."
Della: "Yes, and doesn't he say it beautifully!"

Such Manners

"I think it's horrid when people ask personal questions."
"So do I—Sue asked me the other day how much John earned a week."
"Such poor taste! How much does he?"

He Differentiates

The daughter of a clergyman was asked, "Sadie, does your papa ever preach the same sermon twice?"

Sadie indulged in a moment's reflection and then replied, "Yes, I think he does, but I think he hollers in different places."

Backfire

Seeing her former suitor at a party, a girl decided to snub him.

"So sorry," she murmured when the hostess introduced him, "but I didn't get your name."

"I know you didn't," said the unabashed f. s., "but you certainly tried hard enough."

Mathematics

The mathematics professor had not been asleep long when his wife heard a series of heartrending groans. Rushing to his room, she found him sitting upright on the bed, holding his face in his hands.

"What is the matter, dear?" she asked in great anxiety.

"I've had the most terrible dream," replied the professor. "I dreamt that our little Charlie was a minus quantity under the radical sign, and I couldn't get him out."

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His Own Fault

"I'm a self-made man."
"Yes, that's what comes of hiring cheap labor."

Sine Die

The city council was in session when a slight earthquake occurred, noticeably shaking the building. Mayor and aldermen departed without formalities, but the city clerk, a man of rules and regulations, stayed until he could make a proper entry in the meeting minutes. He wrote:

"On motion of the city hall, the council adjourned."

One Way to Get a Kitten

Jean longed for a kitten. When illness made it necessary for her to go to the hospital her mother said:

"I will make a bargain with you, Jean. If you will be a brave girl about your operation, you shall have the nicest little kitten I can find."

Jean took the ether, but later, as she came out from under the anesthetic, she realized how wretched she felt. The nurse leaned over to catch her first spoken word.

"What a bum way to get a cat!" she moaned.

Rooney's Ruin

Private Rooney was called before the lieutenant. "Rooney," said the officer, "take my horse down and have him shod."

Three hours later the lieutenant was beginning to get impatient. He called for Rooney again.

"Look here, Rooney," he said, "where's that horse I told you to have shod?"

"Omigosh!" gasped Rooney, "did you say shod?"

No Alternative

A Scotsman had been away from home three years. Returning, he found his four brothers wearing long beards.

"Why all the hair-r?" he asked.

"Why, Sandy," said one, "dnina ye remember ye took the razor wi' ye?"

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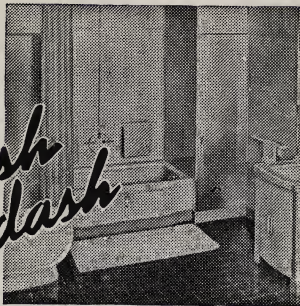
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"M.C.P. Pectin is the grandest and easiest to use of any pectin I have ever tried. I have used various types and never found any to compare with M. C. P."

Mrs. C. B. Webb
Salt Lake City, Utah

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of Jelly Makers
Have SWITCHED
to
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PECTIN

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Dry
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